THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For APRIL, 1807.

I am then for, and would die for, monarchy, ſacred monarchy; for if there be any thing ſacred amongſt men, it muſt be the anointed SOVEREIGN of his people: and EVERY DIMINUTION OF HIS POWER IN WAR, OR IN PEACE, IS AN INFRINGEMENT UPON THE REAL LIBERTIES OF THE SUBJECT.

Goldſmith.

ORIGINAL CRITICISM.

A Letter to the Rev. Francis Stone, M. A. Rector of Cold Norton, Eſſex. In Reply to his Sermon preached at the Viſitation at Danbury, on the 8th of July, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden, Kent. 8vo. Pp. 70. Rivingtons. 1807.

HAD Mr. Stone's Sermon been confined to the Clergy before whom it was delivered, or had its circulation been limited to the Clergy in general, we ſhould have thought a ſingle hour beſtowed on it, for the purpoſe of detecting its fallacious arguments, unfounded aſſertions, and impudent perverſions, a woeful waſte of time. But when it is conſidered, that through the medium of the preſs, and by the influence of an active and numerous party, its circulation has been widely extended among the different claſſes of ſociety, we cannot but think that the man who devotes any portion of his time to the expoſure of its miſchievous contents, renders an acceptable ſervice to the public, and is entitled to their beſt thanks. That Mr. Nares has all the advantage in this controverſy, if controverſy it may be called, which ſuperiority of talents, knowledge, and learning can inſure, and that ſtill greater advantage which ariſes from the truth and juſtice of the cauſe which he has eſpouſed, is manifeſt throughout every page of his Letter. That little which is new could be ſaid on a ſubject which has been ſo frequently and ſo deeply diſcuſſed by men of the higheſt abilities, of the profoundeſt knowledge, and of the greateſt erudition, muſt be obvious to every learned reader; but that Mr. Nares has the merit of happily adapting his

arguments to the particular objections to which they apply; of placing the weakneſs, the preſumption, and the ignorance of his adverſary in a prominent and ſtriking point of view, no one who peruſes his tract can poſſibly deny. He thus ſtates the point at iſſue between them, as far as regards the authority by which the queſtion is to be decided.

"You aſſume as your general principle, in the title of your diſcourſe, that '*Jewiſh Prophecy is the ſole criterion to diſtinguiſh between genuine and ſpurious Chriſtian Scripture.*' I would wiſh then, Sir, to have leave to aſk, if you and I ſhould happen to diſagree, as to the interpretation and application of the Jewiſh Prophecies, *what* criterion is to ſettle *ſuch* differences? I would wiſh to aſk this, becauſe throughout your whole Sermon, you do moſt eſſentially differ from me in regard to the Jewiſh Prophecies, in contempt, *as it appears to me*, not only of ſound criticiſm, but of all evangelical, apoſtolical, and, I would add, even the *divine* authority of our Saviour himſelf. I ſay, it appears to me ſo. Here then we are already at iſſue; here we certainly want ſome other criterion to ſettle our differences, at the very outſet; and I will tell you Sir, fairly, what appears to me to be a principal difficulty in the way of our ever coming to an agreement upon the points in debate between us. *You* ſay, that the Jewiſh Prophecies are the ſole criterion of ſpurious and genuine Chriſtian Scripture; *I* ſay, that genuine Chriſtian Scripture is a criterion to help us to a right underſtanding of Jewiſh Prophecy. This *you* cannot admit upon your principle, but *I* cannot give it up; becauſe, to do ſo, I muſt fairly ſacrifice the authority of St. Paul to that of the Rector of Cold Norton. I ſay, conſiſtently with your principle, you cannot admit of any appeal to the New Teſtament to determine the ſenſe of the prophecies. I do not ſay that you always abide by your own principle, for I think you, in a great meaſure, give it up in your Sermon; where you particularly refer us to the ſtriking incident of our Saviour's diſcourſe with the two diſciples in their walk to the village of Emmaus. '*O Fools, and ſlow of heart,*' ſaid the bleſſed Jeſus, '*to believe all that the prophets have ſpoken; Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? and beginning at Moſes and all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf.*'"

Mr. Nares juſtly contends that this paſſage proves that our Saviour's expoſitions of Jewiſh Prophecy were neceſſary, even in his time, to the right underſtanding of ſuch Prophecy; and naturally infers that a reference to the New Teſtament is now neceſſary to a juſt comprehenſion of the Prophecies in the Old. Mr. Stone, like all his predeceſſors in the ſame crooked path, admits only ſuch parts of the New Teſtament as immediately ſerve his purpoſe to be authentic, and rejects as ſpurious all that are adverſe to his conceptions, or deſtructive of his concluſions. On this diſhoneſt mode of proceeding Mr. Nares comments with appropriate ſeverity.

"It is odd, Sir, how you Unitarians, (as you call yourſelves) receive or reject the word of God juſt as you think proper. In Dr. *Prieſtley*'s Notes on the Bible, now lying on my table, (a poſthumous work in 4 vols.) I ſee he gives credit to the annunciation, but rejects the miraculous conception; that

that is, he will believe that an angel appeared, but he will not believe what the angel announced. For I think, if the angel *did* appear, nothing can be more manifeſt than that it was a miraculous conception that he announced. Dr. P. thinks ſo much otherwiſe, that he even cites the 34th verſe of the firſt chapter of St. Luke, to prove that Mary 'expreſſed no ſurpriſe that the Meſſiah ſhould be born in the uſual courſe of generation;' that is, (if it is poſſible to underſtand his views of the ſubject,) Mary objecting her virginity, and the angel declaring that nothing was impoſſible with God, meant *no more* than that though ſhe was *then* a virgin, yet the Meſſiah ſhould (in *due courſe of time*, for Dr. P. muſt mean this) ſpring from her loins: but, as Irenæus ſays. 'Quid magnum aut quod Signum fieret, in eo quod adoleſcentula 'concipiens ex Viro peperiſſet, quod evenit omnibus quæ pariunt mulieribus.' —Adverſ. Hæres. Lib. III xxvii. And if this was really the purport of Mary's expoſtulation, what becomes of the following paſſages? (I write to the learned, Sir, that is, if I may be permitted, through you, at leaſt to *the Clergy of Eſſex*). What becomes, I ſay, of the following paſſage, Διυγερθεὶς δὲ ὁ Ιωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτου. Καὶ ΟΥΚ ΕΓΙΝΩΣΚΕΝ ΑΥΤΗΝ, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον κ. τ. λ.?—Matt. i. 24, 25. Dr. P. does not in this work reject, or even diſpute the two firſt chapters of Matthew, as you do, Sir; he even refers to the very verſes I cite, and even adopts notes to the ſame purport from Mr. Turner and Dr. Jebb; ſo that theſe are the reaſonings of more than one of your party. If you have any doubt about the term ἐγίνωσκεν, I refer you to the authorities cited by Parkhurſt, Leigh in his *Critica Sacra*, and Beza in loco."

Dr. Prieſtley had infinitely more learning than his impotent imitator of Cold Norton, but certainly not more boldneſs nor confidence. Mr. Stone's perverſions of Scripture are ſuch as to excite aſtoniſhment at his unfeeling impudence, ſtill worſe than at his profound ignorance. Aware of the force of the memorable Prophecy, in the 14th, 15th, 16th v. of the VIIth of Iſaiah, to which St. Matthew appeals, he firſt calls the Apoſtle an *Impoſtor*, and then confidently denies that the Prophecy "Behold a virgin ſhall conceive, &c." had any reference to the miraculous conception, which he ridicules as a fictitious miracle, and boldly inſiſts that it related to a different event, which was to occur in three years after its delivery, in the reign of Ahaz, king of Judah. A man who will ſo argue, will maintain any thing, and is ſcarcely worthy an anſwer. We paſs over a long train of ſound argument and of ingenious detections, which does not eaſily admit of abridgment, and come to the concluding part of the Letter, which contains ſome forcible argumenta ad hominem, more likely, we ſuſpect, to make an impreſſion on Mr. Stone than any other.

"And now, Sir, we are drawing to a concluſion.—At p. 35, you recapitulate the conqueſts you have achieved! You have 'fully expoſed,' you ſay, and evinced the abſurdity of the *miraculous conception* and *ſupernatural birth of Jeſus*; the *Arian* and *Athanaſian Trinities*; and that *diſguſting impoſſibility of the ſatisfaction of Divine Juſtice, by the vicarious puniſhment of Chriſt.*' And 'I *glory*,' you add, 'in expoſing them to *contempt* and *ridicule*

before this *reſpectable* audience of my brethren, and of the repreſentatives of our reſpective pariſhes, becauſe they operate as inſurmountable obſtacles to the converſion of Jews and Infidels.' I hope, Sir, there were no Jews or Infidels preſent, for own your ſake: for though, Sir, their *ridicule* might have fallen on your reſpectable audience, who I truſt in God ſincerely believe all that you have ſo wantonly, ſo inſolently, and yet ſo weakly derided, their *contempt* muſt have fallen on yourſelf, for preſuming to exerciſe the office of a miniſter in a church, ſo corrupt and idolatrous, as you repreſent the Church of England to be. Nay, Sir, had Dr. Prieſtley but been alive, and preſent, he would have told you the ſame thing; for in his Diſcourſe, I remember, he repreſents all 'Unitarians, who continue in the Church of England,' as engaged in 'countenancing a mode of worſhip, which, if they were queſtioned about it, they could not deny to be, according to their own principles, idolatrous and blaſphemous.'—*Diſcourſes on various Subjects*, p. 96.—Indeed, Sir, I tremble for the conſequences of ſuch prevarication.

But, at p. 37, you find another occaſion for *glory* in a prior event of your life, '*upwards of thirty years ago!*' (Such, Sir, then at leaſt ſeems to be the date of your objections to the worſhip you have been ever ſince countenancing and aſſiſting in!!) You glory in having 'aſſociated,' (at leaſt you look back to it with '*heartfelt ſatisfaction*') 'with ſome of your *brethren* in addreſſing the Houſe of Commons, in favour of ſubſtituting ſubſcription to the *Scriptures*, as the ſole rule of the faith, preaching, and practice of Chriſtian Miniſters; in lieu of any human formula of faith, or any human ſyſtem of divinity whatever.' Now, Sir, I cannot conceive why you ſhould ever have petitioned for ſuch a change, if your own practice is right. Surely, Sir, if the VIth Article of the Church can indemnify *you (as you pretend*, and even *propoſe* to *prove)* for a breach and contempt of the other XXXVIII; any Jew, Turk, infidel, or heretic, might as ſafely and as reaſonably miniſter in the Church of England, as yourſelf; and if they are not encouraged to do ſo, by the aſſurances you give them, nay even will not, in any manner, join us in our forms of worſhip, notwithſtanding your own '*Calls*' to them, what can we infer from it, Sir, but that *honour* and *conſcience* prevent them? And that Jews, Turks, infidels, and heretics, know how to be more conſiſtent than yourſelf?"

Nothing that we could ſay could give additional ſtrength to theſe juſt obſervations; and having given ſufficient proofs of the ability with which this Letter is written to recommend it to the attention of the public, we ſhall only add, that Mr. Nares has completely ſucceeded in the confutation and expoſure of an adverſary, from whoſe age and profeſſion we ſhould have expected better things.

Mrs. Weſt's *Letters to a Young Lady.*

(Continued from p. 230.)

THE *ſecond* volume of this work (to which our preſent animadverſions will be confined) contains *five* Letters, three of which are on the ſubject of Religion. The *firſt* of theſe is a continuation of the Calviniſtic Controverſy; the *ſecond* relates to the Tenets of rational Chriſtians, or Unitarians; and in the *third* the Duty of ſtudying

ſtudying the Scriptures, and the Neceſſity of religious Conformity, are enforced. We have already delivered our opinion on the direction of female attention to *controverſial* Divinity;—and have, at the ſame time, apprized our readers, that Mrs. Weſt has taken the right ſide of the queſtion in thoſe controverſies on which ſhe has touched. We ſhall extract her cloſing remarks on the Calviniſtic Methodiſts, which diſplay much good ſenſe.

"I have been thus copious on what I feel to be a very painful ſubject, on account of the rapid progreſs which eccleſiaſtical inſubordination is making, eſpecially among the humbler walks of life. I have not uſed the name of evangelical, aſſumed by our opponents, out of reproach; nor yet by any means as acquieſcing in the arrogant pretenſion, that they have a ſuperior right to the title, or that the light of the goſpel is no where diffuſed in this iſland, but where they have raiſed the ſtandard of ſeparation from the church, or ſurreptitiouſly attempted to paſs for her only genuine offſpring. Leſs danger reſults to our eſtabliſhment from open foes, than from thoſe who excite diſputations under the pretext of zealous duty. I call upon theſe, in the name of God, to ſay why, if they really teach the ſame doctrine as their clerical brethren, they affect to conſider themſelves as a diſtinct body? Why do they treat their fellow-labourers with contempt and obloquy? Why do they lay claim to ſuperior knowledge, illumination, and purity, and prevent the advantages which would reſult from mutually labouring to promote the intereſts of unity and holineſs? Diſcord is not only the natural impediment, but the *predicted hinderance* to the progreſs of the goſpel of peace. Are they diſputing about words only? Can vague expreſſions, or peculiar ſtyle in the preacher, be a juſtifiable cauſe of contention? Or can nice points and ſubtilties, which few can comprehend, and all muſt uſe much circumſpection and preciſion to ſtate with accuracy, be a defence for ſchiſm? Can ſuch pretences juſtify them at the day of judgement for all the miſchiefs which angry diſputations occaſion? If worldly motives influence their conduct; if they clamour for fame, eminence, or valuable preferment, they muſt reſign all pretenſions to ſingleneſs of heart. If they really imagine, that the intereſts of true Chriſtianity can be promoted by inflaming the imaginations, perplexing the underſtandings, and unfixing the principles of their ignorant auditors, by their continually expatiating on obſcure and diſorganizing topics, we may pity the confuſion of their minds, and give thoſe allowances to their ſincerity which we detract from their ſanity.

"I may poſſibly alarm the well-intentioned part of ſuch ſeceders, by tranſcribing the opinion of the learned tranſlator of Moſheim. Speaking of the dangers to be apprehended to the Proteſtant religion, he obſerves—'If 'Popery ſhould any way be re-introduced, it muſt be through the means of 'fanaticiſm; which by diſcrediting free inquiry, decrying human learn-'ing, and encouraging thoſe pretended illuminations and impulſes which 'give the imagination an *undue* aſcendant in religion, lays weak minds open 'to the ſeductions of a church which has always made its conqueſts by wild 'viſions and falſe miracles. Cry down reaſon, preach up implicit faith, make 'inward experience the teſt of truth, extinguiſh free inquiry, and the main 'barriers to Popery will be removed.'

"Supported by ſuch authority, I will venture to give my opinion, that itinerant Calviniſts* little ſuſpect how far they are advanced toward the moſt odious

"* By this phraſe is meant all who leave their regular teachers.

doctrines

doctrines of popery. But, indeed, thoſe who ſet off with a violent reſolution to get as far as poſſible from what they hate, are ever doomed to run in a circle, and thus finally meet what they determine to avoid. For, not to draw the obvious parallel between the lying wonders of the Romiſh church and the extraordinary interpoſitions of Heaven which they ſtyle providences and experiences, is not their paſſion for gifted preachers, that is, for enthuſiaſtical coxcombs deſtitute of learning, exactly ſimilar to the Romiſh doctrine, which holds the power of the prieſt to be not only *declaratory* and *miniſterial*, but *eſſential* and *concluſive?* a tenet that our church ſolemnly abjures* How ſhall we elſe account for the inconveniencies to which theſe eager hearers expoſe themſelves, by deſerting the more regular miniſter of their own perſuaſions, to follow him who has had the *lateſt call?* It is certain that among theſe people popularity is never laſting, and the benefit of holy worſhip always ſeems to depend upon thoſe who adminiſter it. The merit alſo which they ſeem to attach to the long journeys and ſevere privations that they undergo to hear a fine new man, ſavours greatly of the ſuppoſed benefits that were formerly aſcribed to penances and pilgrimages. Do theſe profeſſed haters of antichriſt and lovers of liberty know, that their favourite doctrine, that no one ſhould ſubmit to the civil inſtitutions of any ſtate unleſs he had firſt given his conſent to them, was invented by the agents of the papacy to raiſe the power of the Pontiff over ſecular princes, and was found eminently ſerviceable to the clergy of that hierarchy, who, having an unbounded ſway over the conſciences of the people, by making popular authority paramount to regal dominion, cunningly eſtabliſhed their own ſupremacy† ?

" ' Hereſies,' as the venerable Biſhop Horne obſerves, ' however defeated, ' however triumphantly anſwered, are only conquered for a time. They ſeem ' to make their periodical revolutions in the church, like comets in the heavens, ' now diſappearing, and now appearing again in their erratic courſe.' Can this be wondered at? It is the ſpirit of the myſtery of iniquity, which always ſpeaks; and when the old embroidered ſuit of popery is worn thread-bare, it will diſpute in the quaint garb of puritaniſm."

The points of reſemblance between *Popery and Methodiſm* are but little underſtood by the great maſs of mankind, who indeed are apt to conclude, from the pomp and pageantry of the former, and from the total abſence of all regard to every decent and decorous form of worſhip in the latter, that no two things can be more diſſimilar. But the *pretended miracles* of the one, and the *ſenſible experiences* of the other, both proceed from the ſame contaminated ſource, and exhibit a ſtriking ſimilitude, as well in *principle* as in *practice*. For a complete proof of this fact the inquiſitive reader is referred to Biſhop Lavington's book, entitled, "The Enthuſiaſm of Methodiſts and Papiſts compared," publiſhed in the middle of the laſt century; which, though the food which it adminiſters may be too ſtrong for the ſickly appetites of our modern *religioniſts*, exhibits a number of curious facts and legitimate con-

" * Article 26th.

" † The cuſtom among Diſſenters and Methodiſts, of teachers changing congregations with each other, is more political than pious, and turns religion into an entertainment.

cluſions

cluſions which never required to be better known, and which could never be *applied* with leſs danger of miſtake.

The author's animadverſions on the *Unitarians*, in the ſecond Letter, are interſperſed with a variety of judicious and happy remarks. In the following note, ſhe alludes, *we ſuppoſe*, to Mrs. *Creſpigny's Letters to her Son*, and to the *Monthly Review*; but, ſurely, where her object was to expoſe unſound and dangerous criticiſm, ſhe ſhould not have left her readers to *gueſs* at the critics.

"There cannot be a fairer ſpecimen of the ſtyle of criticiſm which is employed to ſhake the foundations of religious principle, than the following remarks on the maternal inſtructions which a lady of faſhion addreſſed to her ſon. The reſpectable author had had the hardihood to exchange vague and indefinite admonitions, for an expreſs recommendation of the national faith. 'With reſpect to the *doctrines of Chriſtianity*, without combating the poſi-'tions here laid down, we confeſs we ſhould have been better pleaſed, if the 'orthodox faith of the fair writer had been offered to her pupil in a more 'modeſt and leſs decided tone. When an author's tenets are founded ſolely 'on the authority of the Engliſh tranſlation of the New Teſtament, which 'may chance to convey more or leſs than the original fairly implies, a certain 'degree of diffidence ſhould ſurely accompany aſſertions, eſpecially on points 'which are yet conteſted among the learned divines of the reformed churches. 'A ſingle text may be good *verbal proof*, and ſuch as may prove ſatisfactory 'to *fair divines;* but there are others who would heſitate to eſtabliſh their 'faith on ſuch ſlender grounds, and they would recollect the remark of the 'poet: In religion

> 'What damned error, but ſome ſober brow
> 'Will bleſs it, and approve it with a text. SHAKSPEARE.'

Might not one aſk the author of this ingenious mode of combating *fair divines*, on what *ſingle text* has our church founded any of its doctrines? Is it impoſſible for a mere Engliſh reader to obtain ſuch a view of the controverſy, as to diſcover which party brings the ſtrongeſt ſcriptural evidence, or moſt ably ſupports its opinion? I preſume, the conductors of this review only mean to prohibit *orthodox* females from uſing a decided tone; for I recollect that the daring aſſertions of an audacious advocate of impiety and revolt received no harſh reproof; but the public were invited to read *her* writings, by calling them ſpirited and original."

It is a lamentable thing that ſuch critics ſhould have been allowed, for ſo many years, to diſſeminate their miſchievous principles and heterodox opinions, with a view to check the circulation of ſound doctrine, and to poiſon the minds of the riſing generation; without any attempt to expoſe their nefarious machinations, and to reſiſt their deſtructive effects.—In a ſubſequent note, Mrs. Weſt refers to theſe ſame Critics.

"The Monthly Reviewers for October 1804, page 216, inquire, 'what advantage the pious author' of a work then under conſideration 'can ſuppoſe the youthful reader will derive, from being told that the Trinity created the world?' I ſuppoſe the youthful reader is one who has been dedicated to the Trinity

Trinity in baptiſm. He muſt therefore derive ſome valuable information in learning, (if he has never before been taught) that the God whom he has vowed to obey, is the creator of all things viſible and inviſible in heaven and in earth."

The paſſage in the Monthly Review is too curious not to be quoted entire. The book under review was "The Sacred Mirror; or Compendious Hiſtory of Scripture Hiſtory, by the Rev. Thomas Smith;"—the Critic ſpeaks generally well of the work, but puts the queſtion noticed by Mrs. Weſt, adding—"or from ſeeing that doctrine *proved* from the circumſtances of our Saviour's baptiſm? a proof, we muſt allow, as *ſubtle* as the trueſt ſchoolmen can deſire."—Yes, and a little more ſatisfactory than the moſt perverſe Unitarian could wiſh. The following is the paſſage which extorted this ſagacious remark from the Reviewer.

"This was the cleareſt demonſtration ever given to mortals of the exiſtence of the HOLY TRINITY; for though we are told that God (the Father) is a conſuming fire, and that none can ſee him and live; yet upon this ſolemn occaſion, the voice of that God iſſued from the clouds of heaven whilſt his coequal Son ſtood by the ſide of the Baptiſt, and the Holy Ghoſt reſted viſibly upon him, as a confirmation of his divine nature and miſſion."

On this the Socinian Critic farther remarks, "How much better would it have been, had the author been contented with the ſimple ſtatement of the Scriptures, and had he forborne to inculcate for doctrines and commandments the *gloſſes* and *deductions* of men"!—And he gravely adviſes Mr. Smith "to expunge *theſe intricacies* in a future edition."!!—How much better, *we* ſay, would it have been had this Critic condeſcended to ſtate in what part of the paſſage which he cenſures the *gloſſes* and *deductions* of men are ſubſtituted for the *doctrines* and *commandments* of God!—But, no doubt, theſe *Monthly Reviewers* agree with that modeſt reformer of our ſyſtem of education, Mr. Lancaſter, that *Creeds* only tend to encourage a *ſect-making* ſpirit; and that the leading doctrines of Chriſtianity ought carefully to be excluded from all religious treatiſes and ſcripture hiſtories; that the ſectarians whom *they* have ſo long encouraged, and to whom *they* belong, may not be moleſted in their laudable endeavours to ſtrip their Redeemer of his divine character, and to degrade him to a level with themſelves! Let them, and the whole herd of *Unitarians*, who thus blaſpheme their God, remember, ere it be too late to profit by the recollection, that the day will come, when they will be compelled to feel the value of a divine Redeemer, and to acknowledge the unſpeakable benefit of the *atonement!* If *they* deny *him* now, have they not reaſon to fear that *he* will deny *them* then? Let them reflect, and tremble! We have ſaid that the *Monthly Reviewers* are *Unitarians*; a paſſage in their Review for Auguſt 1802, page 413, in which they, with the moſt unblushing impudence, declare, "that they thought the queſtion of the *Divinity of Chriſt* had

had been ſet at reſt for ever," will ſufficiently juſtify our aſſertion, and ſet the queſtion of their principles at reſt for ever!—But to return from this digreſſion;—on the duty of ſtudying the Scriptures Mrs. Weſt's notions are very correct. Indeed the injunction to "ſearch the Scriptures," our obedience to which alone can enable us to give a reaſon for the hope that is in us, is ſo plain, peremptory, and imperative, as to leave no room for doubt or heſitation in the mind of any ſerious Chriſtian. Having defended our Church Eſtabliſhment and our Liturgy, the author proceeds to make the following obſervations.

"I muſt here admit, that all our ſectaries (except the Socinians, who make reaſon paramount to revelation, and reſolve to diſcard what they cannot fully explain) plead ſcripture as the ground of their opinions; and this leads me to conſider the miſchiefs that have ariſen from private interpretation of difficult paſſages of holy writ by illiterate and enthuſiaſtic, and ſometimes by learned, but uncandid and obſtinate people. Has not the Reformation, it is aſked, reſtored the ſcriptures to the common people; and does not our church authorize, nay enjoin, all her members to *ſtudy* them? Moſt unqueſtionably, ſo far as moral improvement, or the fundamental rules of faith, are concerned. I believe too, that every Engliſhman has a right, and is required, to ſtudy the laws of his country; and I think it the duty of all to know ſo much of them, as to avoid infringing them. But I do not conceive that every underſtanding is capable of diſcerning the exact bounds of regal prerogative, of comprehending the law and uſage of parliament, and the origin and foundation of our civil and political rights. Few people have leiſure to ſtudy the ſtatutes at large; and though you and I ought to know enough to be good ſubjects, it would be adviſable in us both, in caſe of a lawſuit, to be directed by the advice of an able ſolicitor. We may have ſome little notion of the phyſical organization of our bodies, and may even dabble ſo far in medicine as to prepare a few compounds, and adminiſter them in trifling indiſpoſitions; but in caſe of a ſerious illneſs, we ſhould think it madneſs not to call in ſuperior judgement. And ſhall we controvert thoſe religious principles which are eſtabliſhed by laborious inveſtigation and profound learning, with the knowledge derived from ſlight inveſtigation and ſuperficial reſearch? I will not aſk *you*, whether we ſhall reſign our national creed tranſmitted to us from apoſtolical times, and adopt the fancies of illuminated cobblers, brain-ſick weavers, or philoſophiſtical half-educated ſceptics, whom we ſhould ridicule for coxcombs if they preſumed to give an opinion reſpecting the temperature of our pulſe or the management of our fortune, and yet are willingly ſubmitted to, as expounders of the oracles of God? This queſtion is to *you* happily unappropriate; but it is really neceſſary to many, who, but for this ridiculous mixture of pride and ſervility, this ſtrange proſtration of the liberty of which they are ſo tenacious, to the quackery that they would deſpiſe in the common affairs of life, might paſs for intelligent people."

It is no leſs ſtrange than true, that thouſands of unhappy fanatics, with minds perverted and feelings corrupted by the mad ravings of itinerant teachers, make no ſcruple to conſign the care of their ſouls to the moſt illiterate and ignorant of men, whom they would not entruſt with the care of their *till*, if it contained only a few ſhillings. To tolerate ſuch practices is to afford encouragement

ment to irreligion; the legiſlature ought, at leaſt, ſo far to interfere as to compel diſſenting teachers of every denomination to *reſidence*, and to allow none to officiate who have not a fixed and ſtationary congregation. This indifference to the rapid and alarming growth of the heinous ſin of ſchiſm cannot be viewed without a mixed ſentiment of apprehenſion and diſguſt, by any ſincere member of the Church of Chriſt. The author's brief view of this ſubject is ſtrictly juſt.

"May we not now inquire, what are the ſigns of the times in which we live? Within our church there is a ſchiſm, in which the old Phariſaical ſupercilioufneſs, of 'ſtand apart, I am more holy than thou,' is too apparent. Beyond her pale, we ſee new modes of worſhip multiplied, and diſunion engrafted on diſſention. The church of Scotland, which was one of the firſt to reject preſcription, and to venture boldly in untried paths, terrified at the unwarrantable licence aſſumed by her refractory members*, is forced to reſume the renounced reſtraint of eccleſiaſtical coercion. With us, the bleſſing of toleration has let in the curſes of fanaticiſm, ſcepticiſm, and licentiouſneſs. Hoſts of ignorant ſelf-ſufficient preachers are yearly licenſed to miſlead the weak and irreſolute, and to inſpire the illiterate with contempt for their proper paſtors. Among the higher ranks, the latitudinarian gains many converts to the attractive ſound of liberality, and enlarged opinons; and from the latitudinarian the ſcale of error mounts to infidelity. But indifference is the more prevailing characteriſtic of this age; and it is ſo very prevalent among the higher circles, that ſeriouſneſs and devotion are conſtantly confounded with ſectarian enthuſiaſm. The duty of worſhipping the God of our fathers is made to depend upon convenience, upon faſhion, upon a warm chapel, or upon an agreeable preacher. From the lives of theſe nominal Chriſtians, or from the repulſive manners of thoſe who 'make broad their phylacteries, and 'enlarge the hem of their garments,' the well-bred deiſt, and mere moral man of the world, affect to form their notion of the influence of religion upon the heart and mind. Alas! that the many thouſands, who in this iſland have 'never bowed the knee to Baal,' nor omitted that 'worſhip in ſpirit and 'truth' which our Creator preſcribes, would ſometimes emerge from their beloved retirement, and ſhew an admiring world, 'Virtue in her own ſhape how 'lovely.'"

In a note Mrs. Weſt relates the following ſingular anecdote on the authority of a *newſpaper*. We wiſh ſhe had referred us to the paper, that we might have ſeen the names of the parties, and have given them ſome appropriate admonitions.

"The following anecdote is given on newſpaper teſtimony, with a wiſh that it may have had no foundation in truth; for it will then act as a caution, inſtead of a cenſure: A New Jeruſalem teacher ſurreptitiouſly obtained an appointment to a meeting belonging to ſome regular diſſenters. A trial at law enſued; and the preacher, who had been an itinerant muſic-maſter and petty ſhopkeeper, was defended by his very elaborate counſel, who is ſaid to have introduced David's ſkill upon the harp, and the humble profeſſions of the

"* For this account of the ſtate of the preſbytery in Scotland, ſee Dr. Hill's Theological Inſtitutes.

apoſtles,

apoſtles, as a parallel that was applicable to this ſchiſmatic's change of occupation. Did this learned gentleman not know, or did he purpoſely forget, that theſe apoſtles were miraculouſly endowed by the Spirit of God with all knowledge, all faith, and the power of curing all diſeaſes? What reſemblance then can poſſibly exiſt between theſe ſupernaturally inſtructed teachers, and an ignorant and (as was clearly proved) knaviſh mechanic? Surely the wit of this abſurd compariſon is too ſtrained to paſs, even in a careleſs auditory, as an excuſe for its falſehood and irreverence."

On the ſubject of the too-prevailing ſin of ſuicide, whether conſidered as a *ſign of the times,* or as a flagrant contempt of divine authority, the author's ſentiments are entitled to praiſe.

"The prevalence of ſuicide is another inſtance by which we may judge of the ſtate of religion in this kingdom; for unqueſtionably, unleſs it proceed from mental derangement, we muſt pronounce the ſelf-murderer ignorant of the *obligations* and *power* of Chriſtianity. If he really believed in God, would he dare to ruſh uncalled into his preſence, or make the laſt action of his life a crime of which he never can repent? The prevalence of this offence among the Pagans of old times is indiſputable; it was even conſidered as ſomewhat of a brave and commendable action, by which their greateſt and wiſeſt men, and their moſt virtuous women, heroically reſolved to eſcape from pain, diſgrace, and ſorrow. Equally indiſputable is the fact, that the religion of Jeſus conquered this daring propenſity; ſince its moſt eminent profeſſors deemed it leſs infamous to expire in excruciating tortures as public criminals, than gently to languiſh away with the mock dignity of a Seneca, or to tear open their own bowels with the ruthleſs frenzy of a Cato. The revival of this humour of ſelf deſtruction in France is ſo notorious, that it is lamented even by thoſe who ſtill ſee, in that atheiſtical revolution, much to admire, and who fruitleſsly wiſh to palliate all its enormities*.

"Self-murder, when it is not a ſudden act of madneſs or paſſion, muſt proceed from the ſullen reſolve of wounded pride, conſcious of merit and impatient of diſappointment. How oppoſite is this temper to the ſelf-abaſement, the lowly reſignation of a chriſtian ſoul, who receives temporal calamities as the *deſerved chaſtiſements* of his Father and his God, and who hopes, through his mercy, not only the pardon of his ſins, but the promiſes annexed to patient ſubmiſſion! It is thoſe who preſume to think highly of their own deſervings, who depend upon merit, who *demand* reward, and who limit their views of happineſs to temporal poſſeſſion on this ſide Jordan, *that* who are moſt inclined, like treacherous ſentinels, to deſert the poſt which they deem unworthy of their high deſervings.

"Suicide, therefore, is moſt frequently the ſtern determination of indignant deiſm, warring in its pride againſt the will of the Higheſt. It often too proceeds from the keen tortures of accuſing conſcience, or from a poignant ſenſe of the embarraſſments and anxieties to which a life of guilt generally expoſes the offender. Divines have remarked, that as, in this life, the natural conſequences of ſin often continue to purſue the offender, in the ſhape of bodily pain or calamity, long after he has become ſincerely penitent for his faults, the heathens had no chance of diſcovering, from what they ſaw of the Almighty's

---

"* It is affirmed, on an average calculation, that five Frenchmen periſh in two days by their own hands. See Holcroft's Travels into France.

providential

providential government of the world, that the eternal conſequences of ſin would ever be remitted. As Chriſtians have brighter hopes on this important ſubject, penitence is now bound by ſtronger bonds to endure the temporal afflictions which it is conſcious of deſerving, from the hope that its preſent reſignation may cancel its former miſdeeds, and, in the language of the apoſtle, that it 'may live to bring forth fruits meet for repentance.'

"There are yet other reaſons which bind the Chriſtian even to a joyleſs and miſerable exiſtence. In a probationary ſtate, the time of trial cannot be over till our Maſter bids 'us reſt from our labours.' The dying flame, which ſeems expiring in the ſocket, may yet caſt out a light ſufficient to recall ſome wandering connexion from the broad road of deſtruction. Are we not in the hands of a merciful God, who willeth not the eternal death of a ſinner? and may we not hope, that if we patiently abide his ſummons, he will not remove us hence, but 'with all due advantage for eternity, when we ſhall be in a holy 'diſpoſition of ſoul, in a perfect renunciation of the guiſe of this mad and ſin-'ful world*?'

"That the crime of ſelf-deſtruction by actual violence has not yet made ſuch progreſs amongſt us, as it has done amongſt our revolutionized and illuminized neighbours, affords great ſolace to the reflecting mind, anxious to diſcover ſome grounds for confiding in the protection of the Moſt High during our preſent arduous conflict. But the frequency of that ſelf-deſtruction which is accompliſhed by diſſipation and vice preſents a leſs conſolatory proſpect. However, as this ſpecies of ſuicide does not aſſume ſuch determined hoſtility to Heaven in its aſpect, we may charitably hope that a death-bed is *ſometimes* the ſcene of *true* repentance."

The wretched being who, ſick of life, and anxious to end it, would not be weaned from his horrible purpoſe by ſuch conſiderations as thoſe which are here ſuggeſted to him, would be deaf to any arguments which we could offer in ſupport of them.

Of the duty impoſed on every Chriſtian to receive the ſacrament Mrs. Weſt entertains the moſt juſt conception, and ſhe endeavours to impreſs it on the minds of her readers with appropriate earneſtneſs.

"Nothing can be more authoritative and obligatory than the ſolemn declaration which our Saviour made to the amazed Synagogue at Capernaum; 'Verily, verily, I ſay unto you, except ye eat of the fleſh of the Son of Man, 'and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and 'drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. 'For my fleſh is meat indeed, and my blood is drink indeed. As the living 'Father hath ſent me, and I live by the Father; ſo he that eateth me, even 'he ſhall live by me.' If we combine this explanation of the *benefits* of the ſacrament, with the *narrative* of our Lord's breaking the bread and bleſſing the wine, and delivering them to his apoſtles, commanding them to 'do ſo in 'remembrance of him,' we muſt diſcern the *poſitive* obligation which all Chriſtians lie under to partake of this memorial of their redemption†. We

---

"* See the admirable prayers in the ſervice for Eaſter Eve, in Nelſon's Companion to the Faſts and Feſtivals.

"† See Biſhop Cleaver's ſermons on the nature of the ſacrament.

know

know from inſpired teſtimony, that the primitive church was conſtant and frequent in the uſe of this outward viſible ſign of the inward ſpiritual grace; for there are many alluſions to this holy rite in the Acts and the Epiſtles, beſide directions for the orderly management of the euchariſtical feaſt contained in the eleventh chapter of the firſt of Corinthians. How grace and pardon are conveyed to the ſouls of thoſe communicants who, with ſincere faith and devout minds, partake of this holy ordinance, remains among the ſecrets of the Moſt High. It was no more neceſſary that we ſhould penetrate into this myſtery, than that we ſhould comprehend all God's part of the covenant of grace; but though the reaſons on which his purpoſes are founded are hidden from curioſity, his determinations, and the promiſes annexed to his commands, are plainly diſcloſed, to excite faith and to ſtimulate obedience. The humble are inſtructed, the wiſe in their own conceit are left uninformed.

"Is it true that our Lord has declared, 'Except ye eat the fleſh of the Son 'of Man, and drink his blood, ye have no life in you?' Is it alſo an acknowledged fact, that immediately preceding the laſt ſcenes of his mortality he took bread and wine, bleſſed them, pronounced them his body and blood, and *commanded* his diſciples to receive thoſe conſecrated elements in 'remembrance of 'him?' How *dare* we then, knowing theſe things to be true, *omit* the rite, *diſobey* the command, and *brave* the threatening? Alas! being united with the Saviour of the world in ſpiritual communion, is of far leſs conſequence than being admitted into a faſhionable circle, or ranked in a certain ſet. In ſpite of the general levity with which ſacred things are treated, the euchariſt ſtill exacts ſomewhat of awful reverence, even from thoſe who reliſh 'droll transformations' of holy writ, and, under the ſeemingly modeſt plea of unworthineſs, decline undertaking thoſe duties of examination, confeſſion, and ſerious excluſion, which they ſtill think ought to precede this more immediate approach to the preſence of God. But have we not poſitive aſſurance, that the ſins and negligences which unfit us for the Lord's table will effectually bar the everlaſting doors of Heaven againſt us? The wedding garment, which we are required to put on for the ſacrificial feaſt at the altar, is the ſame robe which we muſt wear in the New Jeruſalem, at the marriage ſupper of the Lamb. And ſurely every wilful omiſſion of the enjoined memorial of 'the 'exceeding great love of our Maſter and only Saviour Jeſus Chriſt,' muſt add to the number of theſe excluding offences. For the caſe of the *negligent Chriſtian*, whoſe attachment to worldly pleaſure or buſineſs operates more powerfully on his mind than obedience to his Lord's commands, and that of the *deiſt, living in a Chriſtian country*, are ſimilar; they will be judged by the laws which they *knew*, but *refuſed* to obey."

Againſt the *pomp and pageantry* of funerals our author enters her ſolemn proteſt; and ſhe introduces, as a proper model for ſuch ſad ceremonies, the following deſcription of a *modeſt funeral*, from the pen of a deceaſed and much-lamented bard.

"I ſee the hearſe,
With ſable plumes and ſullen-footed ſteeds,
The village church approach. I ſee the corſe,
From its dark cell releas'd by many a hand,
Uplifted heavily. I hear the bell
Toll to the dull and melancholy ſound
Of mute proceſſion; the white prieſt before,

The

The mourners following; and in the midſt
Thee my delight, my treaſure, and my hope,
Borne through the portals of thy native church;
Thence never to return. I hear a voice
Conſign thee to oblivion; duſt to duſt,
Aſhes to aſhes." TEARS OF AFFECTION, by HURDIS.

Alas! little did we think, when we firſt read this poetical deſcription, that we ſhould ſo ſoon have to deplore the death of its amiable author. Comparatively ſhort as the period has been ſince the firſt eſtabliſhment of our work, we have had to deplore the death of more than one of our aſſociates in the ſacred cauſe of religion and virtue; but of none more than that of this eloquent and intereſting bard; who united to a richly-endowed and highly-cultivated mind, the utmoſt benevolence of heart, and the ſoundeſt principles. To him have our readers been indebted for many an amuſing and many an inſtructive page; for the expoſure and correction of many pernicious doctrines and opinions in others, and for the communication of much valuable information and inſtruction of his own. Peace be to his manes!

In her *ninth* Letter Mrs. Weſt treats of a ſubject with which ſhe is particularly converſant, and on which ſhe is, of courſe, peculiarly qualified to give advice. She juſtly conſiders chaſtity as the characteriſtic virtue of her ſex; as that, indeed, without which all other virtues, if they really can have exiſtence, are of little or no value;—and ſhe, therefore, with great propriety, places it at the head of her liſt of "virtues more eſpecially feminine."

"To commence our obſervations with the cardinal virtue of our ſex. General opinion has undergone an amazing change within a few years on the ſubject of chaſtity: I do not ſpeak of thoſe who have really violated her laws, but of the indifference or playful ſarcaſm with which untainted characters ſpeak of the moſt flagrant derelictions of decorum. I am not one of thoſe rigid cenſors, who would bar an unhappy woman's return to virtue, by excluding her from every cheering proſpect of compaſſion and hope. The puniſhment of *culprits* ſhould in this, as in every other inſtance, be determined by what is due to the *unoffending* part of ſociety. It was formerly thought, that with reſpect to women, a forfeited reputation in this particular could never be regained. It was not from enmity to real penitence, but from an anxiety to preſerve innocence, that a woman was ſuppoſed to have ſo far degraded herſelf by unchaſtity, as to be rendered incapable of ever more filling her former rank in ſociety. To hide herſelf from the world, or to fly to ſome ſpot where her ſhame was unknown, uſed to be the wiſh of humbled, but not abandoned frailty; and while her weeping companions pitied her ſorrow, they were rouſed by her diſgrace to more vigilant circumſpection; and thus the mournful conſequences of one ſeduction prevented many."

The author here places the difficulty of reſtoring a loſt female to her former ſtation in life, in a proper point of view;—this *eſtrangement* is not to be conſidered as a puniſhment to herſelf, but as a warning to others; not as holding up vice for the finger of ſcorn to point

point at; but as a beacon to virtue. It is founded on the beſt and only true principle of all legal puniſhment—*prevention.* And if it be applicable to repentant ſinners, how much more rigidly ſhould it be applied to thoſe who do not repent, but who are ſo hardened as to glory in their guilt and to exult in their infamy! Mrs. Weſt regards the dramatic productions and many of the novels of the preſent day as having a direct tendency to *varniſh over* the vices of women with *ſoft names;* and ſhe cenſures the falſe candour of ſuch ſcribblers with becoming ſeverity. She laments too the preſent ſtate of faſhionable ſociety, as tending to break down the neceſſary barriers between virtue and vice, by ſupplying ready excuſes for the frailties, the errors, and the ſins of the fair ſex. Her advice to married women is unexceptionably good; and ſhe concludes this very ſenſible Letter with the following juſt remarks.

"Rational piety is our beſt defence againſt the temptations of the world. You well know, that piety ſhould not be confined to the church or the cloſet. When genuine, ſhe is our *conſtant* companion; ſpiritualizing every event, influencing all our actions, ſeaſoning our ordinary converſation, and lifting our ſouls in frequent ejaculations above this tranſitory world, to hold communion with that which is eternal. It is piety which muſt ſanctify chaſtity, or we ſhall only be diſcreet from fear, 'not pure in heart.' She muſt direct the alms of benevolence, or liberality will ſtop ſhort of the bleſſedneſs of charity. Candour is only caution without her; and ſweetneſs of temper, a mere animal propenſity. May this ſacred plant continue to increaſe and flouriſh in your ſoul, till it ripens into the fruit of immortality, prays your truly affectionate friend, &c."

The *tenth* Letter, and the laſt in this Volume, is devoted to Female Employments and Studies, a ſubject of no little importance; as on a right underſtanding of it, depends much of the internal economy of a family, and not a little of domeſtic comfort and happineſs. With moſt *unfaſhionable pertinacity* Mrs. Weſt recommends the frequent uſe of an implement of induſtry, which, we fear, has been almoſt diſcarded from the catalogues of modern *houſewives*—the NEEDLE; and ſhe even pretends to ſupport her recommendation by the venerable authority of ancient times, and of royal example.

"With reſpect to employment, women are more happily circumſtanced than the other ſex; the important and fatiguing avocations of men neceſſarily impoſe ſeaſons of inactivity; and, unleſs among thoſe of a literary turn, there are many hours in a day which a man ſcarcely knows how to occupy. That uſeful implement the needle, which is no interruption to converſation, which does not abſolutely chain down attention, and fatigues neither the body nor the mind, is *our* conſtant preſervative from laſſitude; at the ſame time that in the majority of families it is an invaluable ally to œconomy, neatneſs, and elegance. I do acknowledge, that ſometimes, when it gets into the hands of a pretty trifler, its productions deſerve no better name than laborious idleneſs; but the thorough houſewife would not exchange it for the ceſtus of Venus; and,

and ſhe knows how to make it as powerful a taliſman, to preſerve conjugal eſteem and domeſtic order.

"I think the goddeſſes all excelled in the arts of female induſtry, except the hoyden Diana; and you know ſhe *always* continued a *ſpinſter*. The heroines of old time ſhone at the loom and the diſtaff, and were ſo paſſionately attached to theſe occupations, that it is even recorded they *ſighed* at being called from them to look at *martial beaux*. The hiſtory of the fair Nauſicaa proves, that the operation of waſhing clothes was not only venerable and ſalutary, but really *dignified*. The Goddeſs of Wiſdom deſcends from Olympus to order a Princeſs to ſuperintend the ſuds; and gives as the oſtenſible reaſon, that ſuch a houſewifely occupation would *expedite the time of her nuptials*. I recommend this book of the Odyſſey to our treble-refined ſecond-rate *elegantes**, who conſider laundreſs as a more reproachful name than courtezan; reminding them at the ſame time, that the 'Father of verſe,' and firſt of mortal bards, has immortalized that employment which they call ſervile and degrading; a convincing proof, that only falſe taſte will conſider that to be contemptible which is uſeful. The moſt diſtinguiſhed women of our own country have handed down their names to poſterity, by excelling in works of taſte and ingenuity. But we need not ſearch old annals to deſcribe the tapeſtry and embroidery of our Matildas and Marys; induſtry and taſte ſtill claim an intimate alliance with royalty; and where they cannot excite emulation, at leaſt rouſe commendable though humble imitation†."

We ſuſpect, that our modern belles find other qualities, in Helen, more worthy of *their* imitation than *Induſtry!*—and we fear, that neither Mrs. Weſt's exhortations nor even the example of Royalty will ſuffice to render Induſtry *faſhionable*. Diſſipation, and the prevalent mode of educating women *above* the ſtation which they are deſtined to occupy in life, have given a turn to female manners and purſuits, highly unfavourable to the growth of virtue, and hoſtile to the promotion of domeſtic comfort. And we are ſorry to add, that the preſs, that powerful engine of reformation, is not ſo directed as to produce the correction of this growing evil, the conſequences of which no human foreſight can appreciate.—Our author judiciouſly cenſures the labours of thoſe indefatigable compilers who exerciſe their ingenuity and conſume their time in ſparing the public the fatigue of *reading* any thing but their own productions, and the trouble of ſelecting the *beauties* of different writers.—Theſe labours appear under the various denominations of extracts, anecdotes, beauties, and anas; and are admirably calculated for the abridgment of ſtudy, and the eaſy acquiſition of faſhionable knowledge;—without the trial of patience, or the exerciſe of judgement!

---

* Why will Mrs. Weſt deform her ſtyle by the introduction of ſuch illegitimate and affected expreſſions; borrowed from the ſenſeleſs effuſions of paragraph-writers in the newſpapers? *Rev.*

" † See the behaviour of Helen, in the third Iliad, when ſummoned by Iris to the Trojan walls.

In

In this volume we have found much more to commend and much leſs to cenſure than in the firſt; the ſtyle is much more correct, and the language much leſs affected;—while the matter, eſpecially of the two laſt letters, is entitled (with almoſt a ſolitary exception) to the greateſt praiſe. That exception, and the few errors which we have marked, we ſhall proceed to notice.—Mrs. Weſt contends that *paſſive obedience* is not the doctrine of the Church of England. But paſſive obedience to lawful authority is the doctrine of ſcripture, upon which that of the Church of England is avowedly and manifeſtly founded, and it muſt therefore be the doctrine of the Church of England. As to the vague notions of *civil liberty*, upon which ſcarcely any two writers are agreed, it is ridiculous to make *them* the ſtandard and criterion of a ſubject's duty. One of the ableſt expounders of thoſe notions, it is known, made them ſubſervient to his own favourite doctrine of *caſhiering*, and of *murdering kings*,—a crime which the members of the Church of England are annually called upon deeply to deplore, and ſolemnly to expiate. Mrs. Weſt's notions of our *conſtitution* are alſo not a little confuſed.—She maintains that in the event of the king *falſifying his engagements*, the *people* are not to be judges of the fact; but that there is an *intermediate ſtate* to which both parties muſt appeal—which is the *Parliament*;—in other words, the *people* acting by their repreſentatives. So that here the people would be both *judge and party*, an injuſtice which the Britiſh conſtitution, thank Heaven! does not ſanction.—Indeed, the abſurdity of ſuch a regulation will appear manifeſt, when we recollect that it is a part of the royal prerogative to *diſſolve* the parliament at his pleaſure; and, in caſe of a difference between the king and his ſubjects, his majeſty would naturally exerciſe his power, and ſo annihilate this *intermediate ſtate*. And who, then, we would aſk the fair author, would be left to judge between the ſovereign and his people?—But Mrs. Weſt has been led to entertain this abſurd notion, by contemplating the period of the Revolution in 1688;—and by miſtaking a *conſtitutional anomaly* for a *conſtitutional rule*.—Her conceptions of that event are extremely erroneous;—a ſovereign was *not* "judged to have forfeited his high truſt": but merely to have *abdicated his throne*; the Parliament were *not* "our lawful rulers during the interregnum", nor at any other time;—but merely our repreſentatives and the counſellors of their lawful monarch, whoſe abdication of the throne could neither alter their characters, nor enlarge their powers; nor had they any *right* to "nominate" a ſovereign;—the fact is, they were thrown into an extraordinary and an unprecedented ſituation; they had a choice of difficulties to encounter; and acting, from *the neceſſity of the thing*, they did the beſt they could, departed as little as poſſible from the regular line of ſucceſſion, and profeſſed only to ſupply a remedy for the exiſting evil, without attempting to ſet an example, much leſs to eſtabliſh a rule.—The conſtitution has made no proviſion whatever

for the caſe to which Mrs. Weſt adverts; on the contrary it expreſsly declares, that *the king can do no wrong*.—It is idle, therefore, and indeed worſe than idle, to enter upon ſuch a diſcuſſion.—We now proceed to notice errors of leſs importance, chiefly inaccuracies of language.

P. 112, the word *perfectionating* is uſed; though ſanctioned only by the example of a ſingle writer in our language; and juſtly ſtigmatiſed by the beſt of our critics as *not received*, and *not worthy of reception*. In p. 187 the word *inhabitude* occurs, which Mrs. Weſt has herſelf introduced into our language, and on which we heſitate not to pronounce the ſame ſentence of expulſion. In p. 244 we meet with the "*boſom infirmity*", which we have before cenſured.—In the note to p. 270 we read of "words conſecrated by the injunctions of *filial Deity*"; a mode of expreſſion perfectly new to us, and, in our eſtimation, perfectly unjuſtifiable.—In p. 290 the author talks of the evils of the *adminiſtration* of our ſecond Charles; whereas if ſhe had referred to the page of hiſtory, or to any of our elementary treatiſes on law, ſhe would have diſcovered that ſome of the beſt laws in our ſtatute book, laws beſt calculated to ſecure the rights and liberties of the ſubject, were paſſed during that very reign.—P. 383: "I only want to exile theſe *unedifying dolours*"—affectation and inaccuracy combined!—P. 431, l. 19, *but* is uſed inſtead of *than*.—P. 440, "a branch of information which *brings* (makes) her acquainted with the world."—"Spleen, ennui, chagrin, laſſitude" (the only difference between ennui and laſſitude is that the one is *French* and the other *Engliſh*)—"and all the *various* train of miſeries which extreme indulgence, diſſipation, *or* romantic expectations, *are* (is) apt to engender," &c.—P. 466, "dull monotony *and* rigid contraction of converſation which characteriſes (characteriſe)".—P. 474. No *one* is rich, powerful, or exalted, for *their* (his) own ſake."—P. 476, "the perverſity of men's hearts render (renders) it neceſſary, &c."—P. 487, "thoſe ruſtic countenances *who* (which) uſed to greet you"—And in p. 510, the author talks of the *ſalad days* of her ſex; ſhe had read, in Shakeſpeare, of

"my ſallet-days,
"when I was *green** in judgment, *cold* in blood".

But ſhe had *no other authority* to juſtify its uſe; and in truth it is a vile expreſſion which Shakeſpeare's authority can by no means juſtify.

---

* *Lettuce-days* would be a leſs objectionable expreſſion; becauſe lettuces are both *green* and *cold*, which is not the caſe with all the ingredients of a *ſalad*.—*Endive* and *celery*, for inſtance, are *white*, and *beet-root* is red;—while *muſtard* and *creſs* are not *cold*, but *hot*. REV.

All

All the Talents; a Satirical Poem, in Three Dialogues. By Polypus. 8vo. Pp. 100. 3s 6d. John Joſeph Stockdale, Pall Mall. 1807.

THIS book may be conſidered as a kind of *Picture Gallery*, in which is exhibited a number of *Political Portraits*, placed, in a more or leſs prominent point of view, according to the characters or conſequence of the *originals*. The chief merit of this painter conſiſts in the wonderful accuracy of his likeneſſes, which is ſo great, that any man, on the ſlighteſt inſpection, will immediately know *who* ſate for the picture. His colouring is rich and generally correct; and he has the happy art, which few indeed poſſeſs, of reconciling apparent contradictions; for he generally throws the greateſt *light* on thoſe portraits to which he has given the *moſt dark and ſombre hues*; and, which is ſtill more ſtrange, his arrangement appears admirable, although almoſt every picture is *out of place*.

Having diſclaimed, in his preface, all party views and political connections, the author declares his object to be, the repreſſion of folly and the reformation of abuſe, certainly the moſt legitimate object which a ſatiriſt can purſue. In order to ſhew that "*all the Talents*" are fair game, he obſerves;—

"Men who have the courage to propagate their own praiſes with a ſolemn unbluſhing face, are the fineſt ſubjects for ridicule upon earth; and none excite ſo little pity when found deſerving of cenſure. Miniſters modeſtly inform us that they poſſeſs all the *wit*, *vigour*, *weight*, and *talents* of the country. Now, were the country ſo ſilly as to credit them, and, of courſe, to follow them blindfold over hedges and ditches, the conſequence might be rather miſchievous. Even ſuppoſing, therefore, I had no better reaſon for a faithful expoſition of *All the Talents*, I ſhould think this alone ſufficient. Heaven knows how humble are my hopes of working a reform amongſt them. I ſhall be perfectly contented with lopping off a few ſtraggling excreſcences; and perhaps I may ſucceed in preventing the growth of others. Men are often more afraid of preſent odium than of future puniſhment, and dread a poet while they laugh at a God."

But if a poet be really ſuch an object of dread to the profligate, as to induce them to amend, if not to reform, their conduct; with what propriety can the author deny, as he does, in the very next paragraph, the influence of the Preſs? Indeed, his obſervations on this ſubject are extremely ſuperficial, his arguments extremely weak, and, on ſome points, he evidently miſtakes the cauſe for the effect. "The buſineſs of an author," he ſays, "is to pleaſe, and he will always ſuit his topic to the faſhion of his days." Where he collected theſe ſtrange notions of the buſineſs of an author we know not; that there are numbers of writers, who make a trade of authorſhip, and therefore write only what they know, or are told, will pleaſe the multitude, is certain; but that a grave ſatiriſt ſhould give his ſanction to ſuch a baſe proſtitution of talent, as he

ſeems here to do, is paſſing ſtrange. The true province of an author is *not* to pleaſe, but to *inform* and to *inſtruct*; to maintain *juſtice* and to promulgate *truth*: he may, indeed, ſuit his *topic* to the faſhion of the day, but he will ſo treat it as to render it ſubſervient to theſe ends. The general propoſition, that, "if the public mind be not already prepared, books will avail but little," is at variance with fact, and with the reſult of every man's experience. We could cite various inſtances, within a few years, in which books have produced a complete change in the public mind; but we ſhould be aſhamed to *argue* on ſuch a queſtion. Nor is the author more happy in the illuſtration of his principle, than in his principle itſelf. "*Voltaire, Rouſſeau*, and other writers, accuſed of having cauſed all the misfortunes of France, were alſo generally read in England; beſides an immenſe deluge of our own authors who taught us ſimilar principles. Why then did they not produce ſimilar effects? Simply becauſe the general ſenſe of the nation was againſt them. If every French author had written againſt a revolution, he could not have prevented one. If every Engliſh author had written in favour of a revolution, he could not have cauſed one." We have ſeldom ſeen a ſtring of aſſertions ſo replete with fallacies. Voltaire and Rouſſeau were not *generally* read in England; and if they had been, their works could not have produced the ſame effects here which they produced in France, becauſe they attacked a religion which we did not profeſs; and levelled their arguments and their ridicule againſt a ſtate of things which did not exiſt in this country;—and becauſe, alſo, the genius and ſtyle of their writings were more particularly adapted to the taſte and underſtandings of the French, than to thoſe of Engliſhmen. Had the proteſtant faith been rooted in France, all the ſhafts of Voltaire's ridicule, directed againſt religion, would have fallen pointleſs to the ground. For his firſt attacks were aimed at the errors and ſuperſtitions of the Romiſh Church; and theſe paved the way for his ſubſequent aſſaults on Chriſtianity itſelf; which, but for the exiſtence of thoſe corruptions, would have proved impotent. So far is it from being true, that, if the whole preſs of France had been directed againſt the revolution, it could not have prevented it, it is moſt certain, that, but for the preſs, the revolution could never have been brought about. Nor will it appear ſo clear, as it does to this writer, that a revolution could not have been produced in England, if every writer in the kingdom had laboured to produce it; when we conſider the extraordinary effect produced by the extenſive circulation of Paine's miſchievous, but popular, books, and of other publications of a ſimilar tendency. Nay, ſuch was the ferment at one period, that nothing but the joint operation of the preſs, ſeaſonably applied and judiciouſly directed, and of the wiſe and vigorous meaſures of the government, could have prevented a civil war.

war. In ſhort, it is nearly ſelf-evident, that, in this country, the preſs directs the public mind, and is not directed by it. With theſe brief remarks, we diſmiſs the Preface, and proceed to the *Dialogues*.

Theſe are ſupported by the author, *Polypus*, and his friend, *Scriblerus*, the latter of whom differs from the former in opinion, and endeavours to correct his notions, and to moderate his cenſure. But Polypus, being of the *genus irritabile vatum*, rejects the counſels of his friend, and obſtinately purſues his own courſe. The firſt portrait whom he exhibits on the canvaſs, is the late Secretary of State for Foreign Affairs.

" SCRIBLERUS.

O for a thund'ring tongue, like Fox's own,
To ſtun perverſe opinion into ſtone!
Fox! at that name how throbs my ſwelling breaſt,
Mourns thy ſad fall, and bids thy ſpirit reſt.
Yet H-w-ck* lives—a firm, unblemiſh'd ſoul,
True to the ſtate, as needle to the pole;

Who

" * *Yet H-w-ck lives.*]—The public will better recognize this noble Lord as plain Mr. Gr-y; new titles, new principles, and new places, having ſo totally metamorphoſed him, that ſome of his old friends have actually ceaſed to know him. I am credibly informed he is growing gay. And yet I remember him a moody melancholy gentleman, whom you would have thought time nor tide could change.—A poſitive bit of blood, that always came cantering at the heels of Fox and Sh-r-d-n. Did Fox proteſt againſt war?—Gr-y quickly ſet his face againſt hoſtilities. Did Fox declare that the kingdom was ruined?—Gr-y inſtantly found out that the nation was undone. Skilful in the analogies of the language, he ſeemed only to forget that Truth and Servility are never ſynonymous. Servility, however, is not eaſily got rid of; and Gr-y, while firſt Lord of the Admiralty, uſed to trot at St. V-n-c-nt's* heels juſt as contentedly as at Fox's.

" As to what Lord H-w-ck *is*, there may poſſibly be ſome doubt; as to what he *was*, there can be no doubt at all. If his name ſhall ſurvive the injuries his country has ſuffered from him, he will be remembered as one of thoſe unhappy beings, who, during that long and dreadful ſtruggle for all that Engliſhmen held moſt dear upon earth, ſtood aloof with a ſmall, but deſperate band, watching the favourable moments for incurſion, and involving us in a predatory war at home, while the moſt terrible of enemies was aſſailing us from abroad. But ſince his political promotion we have heard no more of his political principles. Let us then cheerfully ſubmit to the ſmaller misfortune. The friendſhip of a reformed profligate is preferable to the enmity of a profeſſed one. After ages will hardly credit the ſtory of our adventures. At leaſt they will ſhudder at our having eſcaped out of ſuch hands; while the names of a ——, a Sh-r-d-n, and a H-w-ck, will be abhorred by the gentle nature, and adopted by the ſevere.

" * By the bye, St. V-nc-nt always trod aukwardly enough on *terra firma*. He is not an amphibious animal, and has more of the ſhark than the ſea-horſe in his compoſition. Some ſay he has more of the crocodile than of either.

" I do

Who ne'er to wav'ring weakneſs wou'd deſcend,
But kept on ſnarling till he gain'd his end.

POLYPUS.

So at ſome door, a dog, with deſp'rate din,
Scrapes, ſcratches, howls, and barks—till he gets in.
Yes, there I blame him. H-w ck never ſtood
The *candid* champion of his country's good.
When perils urg'd all boſoms truly great,
To turn from faction, and to ſave the ſtate,
Still he kept hiſſing with a viper's ſpite,
And ſpit forth ſlaver where he fail'd to bite;
Nurs'd us with curds of patriotic ſpleen,
And put a drag upon the ſlow machine.

SCRIBLERUS.

The gentle ſoul of H-w-ck long'd for peace,
And ſo he clogg'd the war to make it ceaſe.

POLYPUS.

Then ought the Doctor (if I take it true),
To cruſh the fever, kill the patient too.

SCRIBLERUS.

Gr-y with the war, the mouthing and grimace,
Was out of humour—

POLYPUS.

True, and out of place.

SCRIBLERUS.

He wanted ſcope to give his genius wings;
*In** place, and *out* of place are diff'rent things.

POLYPUS.

" I do not approve of Polypus's comparing my Lord H-w-ck with a beaſt of burden; and yet I am informed by thoſe who know French (for I do not,) that the following deſcription of a horſe is applicable to him. *Un eſprit peſant, lourd, ſans ſubtilité, ni gentilleſſe*—UN GROS CHEVAL D'ALLEMANDE. I am delighted with the ſtately grandeur of the words, and gueſs that they contain a magnificent eulogium.—*Scribl.*

" * In *place and* out *of place are diff'rent things.*]—The Talents have proved the truth of this aſſertion to a miracle; by adopting, as Miniſters, almoſt every meaſure, which, as Oppoſitioniſts, they had reprobated—*melius, pejus, proſit, obſit.* I doubt if their new recantation be not more diſguſting than their ancient bigotry. But their conduct immediately on their coming into power was more than diſguſting. It was a tiſſue of abſurdity, indecency, and arrogance, equalled only by the nauſeous mummery of Buonaparte's bulletins. One Miniſter took peculiar pains to convince us that we were on* the very verge of ruin, and that nothing but the Talents could ſave us. Sh-r-d-n, too, ſeemed to lament our deſperate ſituation with a plauſible face enough; and

Twilight GREY,
Had in her *ſober liv'ry* all things clad;

" * All that can be ſaid in their favour is, that they ſpoke of '*dilapidated hopes* '*and reſources,*' when they did not know one atom about the matter, and that they candidly recanted as ſoon as they began to learn their buſineſs.

When,

POLYPUS.

So diff'rent, that a *frog* and *ape*, I doubt,
Have more ſimilitude than *in* and *out*.
Gr-y, like a frog, while out of office, croak'd;
An ape in place, he copied, not revok'd.
Extremes he ſeeks, and ſcorns his native mean;
Not firm, but ſtubborn; ſullen, not ſerene;
Means to be proud, but only pompous proves,
And ſometimes ſtuns our reaſon, never moves."

There are two modes of exhibiting public characters to public view—by *likeneſs* and by *contraſt*. We have already exhibited a ſpecimen of the author's ability in one of theſe modes, and we ſhall now lay a proof of his talent in *both* before our readers.

" POLYPUS.

With two ſole bleſſings Pitt perform'd his part;
A GODLIKE GENIUS AND AN HONEST HEART.
* Need I ſay more? to amplify were vain,
Since theſe alone all human good contain.

Yet

When, on a ſudden, up roſe the ſun, the miſts melted away, and the Talents aſſured us we were in *a more flouriſhing condition than ever!!!* Now for my life I could never ſee how they made it out. But taking their words for it, to whom do we ſtand indebted? Certainly not to the Talents; for they have been failing in every project. Yet this is no proof. The Talents have been failing in every project for theſe laſt twenty years, and the country has proſpered accordingly.

" * *Need I ſay more? to amplify were vain.*]—To enlarge on the character of this immortal Stateſman would probably vex the Talents, and of courſe do them no ſervice. But I will exhibit a portrait of an oppoſite nature, with the hope that miniſters may avoid a bad example, though they will not imitate a good one.

" Let me then imagine a man prodigally gifted with every bleſſing under the ſun—birth, fortune, wit, wiſdom, eloquence. With a ſoul that can pierce into the brighteſt receſſes of Fancy, and a tongue that can embody the viſions ſhe beholds. Let me ſuppoſe him marking his entrance into the ſervice of his country by a breach of her conſtitution; while, diſtorting the beſt of paſſions to the worſt of purpoſes, he calls treaſon patriotiſm, and covers deſperate doctrines with a decorous indecency of words. Laughing at ſubjection, yet himſelf a ſlave to party, he lords it over a rancorous faction; while boys diſconcert the cabals of his manhood, and ſtriplings repreſs the exceſſes of his age. In perſecuting his country he is uniform and ſincere; his principles only are verſatile and treacherous. The revolutionary mob and the ſanguinary deſpot are alternate objects of his admiration. At length he tramples down the barriers of decorum, and allows not even an appeal from his heart to his head; from inherent atrocity to adventitious error. Thinking men are alarmed and deſert him. Fools adhere to his cauſe, and are undone. Once found dangerous, he ſoon becomes flagitious; and his laſt act exhibits him vanquiſhed by his own arts, and a dupe to the baſeſt of mankind.

" Let this portrait be as a beacon to all miniſters. Wiſe men will read it and

Yet will I praiſe him, when from toils retir'd,
*Nor wealth he took, nor recompence deſir'd;
But while the ſhare his tranquil acres turn'd,
Still with the flame of patriot ardour burn'd;
Saw there remain'd more duties to fulfil,
And graſp'd the ſword to ſave his country ſtill.
More awful with one boy to tend his meal,
Than ſerv'd by ſenates following at his heel.
Yet will I praiſe him, at his lateſt breath,
When firm, ſerene, a patriot ev'n in death,
Not for himſelf the parting hero ſigh'd,
But† on his COUNTRY fondly call'd—and died.
O then how tears ſtole down each honeſt face!
‡ O then how Faction, ſhouting, ruſh'd to place!"

---

and ſay nothing.—It is for the fool to aſſert its juſtice by uniting it with a name.

" This character appears to be nothing more than a parcel of tart ſentences huddled together for no reaſon whatever. I do not ſee the jeſt of it. Others may. But others may be blockheads. Did I not promiſe, Polypus, I would be ſevere?—*Scribl.*

" * *Nor wealth he took, nor recompence deſir'd.*]—I cannot contemplate this period of Mr. Pitt's life without the higheſt emotions of admiration. I had thought the days of Roman magnanimity gone for ever, and in theſe times ſcarcely expected to ſee another Cincinnatus.—*Te ſulco*, Serrane, *ſerentem.*

" † *On his country fondly call'd—and died.*]—Let none now be ſo raſh as to talk of Mr. Pitt's inordinate ambition, or aſſert that he preferred his own elevation to his country's welfare. If the words of the dying are accounted ſincere, who will deny that *patriotiſm* was the ruling paſſion of this incomparable character? Pope ſays,

' And thou, my Cobham, to thy lateſt breath,
' Shall feel the ruling paſſion ſtrong in death.
' Such in theſe moments as in all the paſt,
' *O ſave my country, Heav'n!* ſhall be thy laſt.'

Pitt realized what Pope only ſuppoſed.

" ‡ *O then how Faction, ſhouting, ruſh'd to place!*]—Often, I dare ſay (were I to judge by their after-conduct) did the jaded Oppoſitioniſts exclaim, during Mr. Pitt's illneſs,

Di precor, a nobis *omen* REMOVETE *ſiniſtrum!*

Οιωνος αριστος, ſay I, however; and, I believe, three-fourths of the nation ſay ſo too. After the death of that Miniſter they did not behave with common decency. The greedineſs with which they ſeized upon every place of profit, —even thoſe which pride, and thoſe which *delicacy* ſhould have deterred them from appropriating—was odious in the extreme. I can almoſt fancy I ſee them like a ſet of vultures, hovering over the Miniſter's dying moments, and with groſs black wing bruſhing acroſs his radiant ſpirit as it mounts into the ſkies.

Theſe

Theſe obſervations are not more ſtrongly marked by *ſeverity*, than by *juſtice*. The *heart* and the *head* ſeem to have been equally concerned in the conception and execution of theſe paſſages; their ſtrength reflects credit on the one, and their ability confers honour on the other. The admonition in the firſt four lines of the following paſſage is excellent and impreſſive.

" * Favour'd by heav'n, let *Britons* bend the knee,
And thank that awful pow'r who keeps us free;
Own *Him*, our ſtrength, on *Him* repoſe our all,
Sedate in triumph, and reſign'd to fall.
And thou, fair *Erin*,† plaintive in the lay,
Who ſteep'ſt thy limbs afront the falling day;

Nymph,

" * *Favour'd by heav'n, let Britons bend the knee.*]—I think I may ſay, (but meekly let me ſay it, and with awful reverence) that Providence watches over this empire with an eye of peculiar regard. ENGLAND SEEMS TO BE SOLEMNLY SELECTED AND DELEGATED TO INTERPOSE A BARRIER BETWEEN PARTIAL SUBVERSION AND UNIVERSAL ANARCHY: TO PUNISH THE PUNISHERS OF NATIONS; TO HEAL THE WOUNDS OF AN AGONIZING WORLD, AND TO SIT LIKE A WAKEFUL NURSE, WATCHING AT ITS SIDE, AND ADMINISTERING TO ITS LIPS THE MEDICINE OF SALVATION. We ſtand on a noble, but a dreadful elevation; reſponſible in ourſelves for the future happineſs of the whole human race. We have a ſpirit, a conſtitution, and a religion; unrivalled, unparalleled, unprecedented. From theſe ſources I draw my politics, and theſe tell me, that we ſhall triumph. The *red right hand* of Providence is every where viſible. *Even at this moment it is performing the promiſed work of* PAPAL EXTIRPATION. Perſevere then, Britons, in the mighty taſk before you. To recede from it were ruin. Be firm, and you triumph—fear, and you fall.

" I do not know what Polypus means by his *Papal Extirpation*. I ſee no ſigns of any ſuch matter. I grant that the catholic countries of Europe are daily dropping into degeneracy, and that the Pope is diſcovered to be neither infallible nor ſupreme. But then if we look to Ireland, we ſhall ſtill ſee the ſpirit of that religion flouriſhing in full luxuriance under the invigorating auſpices of *Gr-tt-n and Co.* And yet I fear theſe worthies are employing much pains to little purpoſe. Abſolutely government hath broken its faith with them, and catholic emancipation now goes begging from door to door, like a decayed gentlewoman. But if Gr-tt-n and Co. with to give full ſcope to their talents, and ſerve theſe kingdoms effectually, by making converts elſewhere,—I would humbly adviſe them to take a trip to the black empire of *Hayti*, for inſtance; or viſit the *Aborigines* of America. To be ſure Ireland would weep at loſing them, but *tears always bring relief*. And even ſuppoſing the natives of Hayti or America ſo ſtupid as to ſuſpend them upon a tree—ſtill they might thank heaven ſuch an accident never happened to them before. Beſides, I dare ſay, there is a pleaſure in being hanged for the good of one's country, which many ſufferers may have *felt* indeed, but from the phyſical nature of the caſe have never been able to *deſcribe*.—*Scriblerus.*

" † *And thou, fair Erin.*]—I ſpeak of Ireland as a nation only; and as a nation *ſhe has not done her duty*. As individuals, I think the Iriſh merit much eſteem.

Nymph, on whoſe lap the odour-dropping ſpring
Delights to laviſh all his ſweeteſt wing;
Play'd on by prieſts, a ſweet, ill-finger'd lute;
An ill-train'd tree, but vig'rous at the root!
Like nettles, harmleſs to the graſping hand,
But keen to ſting if delicately ſpann'd;
Ceaſe to complain; imagin'd wrongs diſmiſs,
And greet thy ſiſter with a holy kiſs;
Unite, unite the common foe to quell,
Thy native temper is not to rebel."

There is ſome metaphorical confuſion in the laſt part of this paſſage, where Ireland is repreſented both as a *tree* and a *lute*. The compliment to the Iriſh in the note is a bare tribute of juſtice; they are certainly a brave, gallant, and generous people; abounding in wit and eloquence; quick of conception, and poſſeſſed of a thouſand good and amiable qualities. In a ſubſequent note, Sir Home Popham is ably juſtified, and the Miniſters juſtly cenſured for their conduct to that excellent officer; who, inſtead of being brought to a *court-martial*, ought to have been promoted to a *flag*. And we muſt remark, en paſſant, that the whole proceedings on that court-martial were the *moſt extraordinary* that ever were witneſſed on ſimilar occaſions: but, as the trial will no doubt be publiſhed, we ſhall reſerve our ſentiments on that ſubject until we have it before us. The author's account of the high and mighty feats of the new Miniſtry is deſerving of notice.

"As yet the new-born Miniſtry have only begun to crawl. But I ſuppoſe he judges of the future butterfly by the preſent worm; and ſees in its extreme uglineſs the promiſe of much beauty hereafter. I think, however, that the tranſmutation has more to do with metals than animals; and am able only to perceive, that men who were Braſs in a bad cauſe, are become Lead in a good one. A few *rockets* let off at Boulogne,—a freſh-water armament,—a mock negociation,—late ſuccours,—premature bulletins,—a Parliament new-modelled for a very good reaſon, and an army new-modelled for no reaſon at all;—this is what all the Talents have accompliſhed for us. This is the blaze which hath iſſued from the grand galaxy of political geniuſes!!! Yet it is but fair to confeſs that their ſpeeches are ſometimes very pretty; and at preſent abound with admirable ſquibs let off at poor P-ph-m. Indeed it is highly proper that thoſe who begin with ſky-rockets ſhould end with ſquibs."

Aſſuredly there never was a Miniſtry who promiſed ſo much and performed ſo little; who in profeſſion had ſo much activity,

---

eſteem. The profligate and idle, in general, come over to this country; and we ſeem to judge of the number by the more unworthy few. Literature is of late erecting her head in the capital; and I have read ſome productions of conſiderable merit. In particular, a ſatire on the players, entitled *Familiar Epiſtles*; which, in point of wit, elegance, and apt delineation, is not inferior to many productions in our language.

vigilance,

vigilance, wiſdom, and vigour; and who in practice evinced ſo much ſloth, careleſſneſs, folly, and impotence. It would ſeem as if with the acquiſition of power they had loſt all their ſenſes; and as if the poſſeſſion of place had acted like a torpedo on their minds and benumbed all their faculties. But we will preſent our readers with ſome more of their portraits, *drawn from the life.*

" SCRIBLERUS.

And long live Sh-r-d-n! * a worthier man
Heav'n never form'd ſince firſt the world began.

POLYPUS.

On him, too, we muſt ſplit—and yet no wonder;
Oft from himſelf, *himſelf* is ſnapt aſunder;
Conſiſtence loſt, identity deſtroy'd,
Talent by turns abus'd or unemploy'd.
Now calm he lives, and careleſs to be great;
Now brooding broils, and bellowing in debate.
Now drinking, rhiming, dicing paſs his day,
And now he plans a peace, and now a play.
The ſolemn rod of eloquence aſſumes,
Or ſweeps up jeſts, and brandiſhes his brooms;
A giant ſputt'ring pappy from the ſpoon,
A mighty triſler, and a wiſe buffoon.
With too much wit to have ev'n common ſenſe;
With too much ſpirit ev'n to *ſpare* expence.
To tradeſmen, jockey, porter, Jack, and Jill,
He pays his court—but† never pays his bill.

" * *Sh-r-d-n.*]—I own I pity Mr. Sh-r-d-n, becauſe he really *does* poſſeſs ſome good qualities; and becauſe *I know* that his way of life often coſts him a bitter pang. Yet it is to be feared he will never amend it. Perhaps there is not in human nature an object more deplorable than the man of genius ſacrificing the choiceſt gift of his Creator to dogged indolence and ſenſual depravity.

" Nature intended Mr. Sh-r-d-n for a writer of farces and a monarch of the bottle. As to political *opinions*, I believe him abſolutely incapable of forming any. The man never had a rule of conduct in his life. A perfect Epicurean in politics, he looks not beyond the deed of to-day; and all I am aſtoniſhed at is, that in his haſty deciſions he ſhould never do right by a blunder. Yet I muſt acquit him of premeditated error. He never begins to reflect till urged by ſome ſudden impulſe of ambition, or vanity, or intereſt. No cold reaſon for Mr. Sh-r-d-n. Lull but his paſſions, and the little babe that ſobs itſelf ſilent is not more harmleſs than he. Thus his entire character conſiſts in reconciling extremes. We pity his impotence when we do not deſpiſe his raſhneſs; and we ſee with ſurpriſe that his judgment muſt be blinded by the paſſions before ſhe can act with effect.

" † *But never pays his bill.*]—The following epigram conveys a juſt idea of the way Mr. S. will probably take to liquidate all his debts.

' *Dick*, pay your debts!' a fellow roars one day.
' I will,' replies this limb of Legiſlature.
' Then tell me, *Dick*, what debt you firſt will pay?'
' Why firſt I'll pay—*I'll pay the debt of nature.*'

Elate

Elate with fame, or low in folly ſunk,
Divinely eloquent, or beaſtly drunk,
A ſplendid wreck of talents miſapplied,
By ſloth he loſes what he gains by pride.
Him mean, great, ſilly, wiſe, alike we call;
The pride, the ſhame, the boaſt, the ſcorn, of all."

This is but a faint outline of Mr. Sheridan's character. We have heard that he and his ſon, while in place, were in poſſeſſion of no leſs than 12,000l. a year; yet how many demands under 20l. did he leave unſatisfied! There is, we ſay it with ſorrow, but too much truth in his delineation of another political character;—of one, of whom we once thought moſt highly; of one who, to a highly-cultivated mind, adds the poliſhed manners of a finiſhed gentleman; of one who, ſix years ago, ſtood aloft on the pinnacle of fame, his country's boaſted champion! but who, alas! nurſed in the lap of party, too readily returns to the ways of his political infancy, and, by alternately ſupporting meaſures which his better judgment condemns, and indulging in metaphorical reveries, occaſionally enlivened by flaſhes of wit, and amplified by ſtale jeſts and claſſical quotations, proving nothing but a ready memory, obſcures and renders uſeleſs thoſe powers which nature, in her bounty, beſtowed, and which education and ſtudy matured and enlarged.

" Dull when he ponders, lucky in a hit,
The very *ſal volatile* of wit;
Thro' the dark night to find the day he gropes;
He thinks in theories, and talks in tropes."

" Mr. W-ndh-m has already heaped a few reſponſibilities on his own ſhoulders, which he will be lucky if ever he rids himſelf of. At preſent I ſhall merely mention the notorious inſtance of *one* Colonel Cr-f-rd, whom he has lately ſent out at the head of an expedition. This redoubtable champion, whom nobody knows (but who, for aught I can tell, might have heard a few diſcharges of muſquetry in India), having got diſguſted with the ſervice, wrote to his friends to ſell out for him. On coming to England, however, his martial ſpirit revived ſurpriſingly—for Mr. W-ndh-m was in office. The Colonel burned for promotion, and the Secretary glowed with friendſhip. All this was an excellent farce, I muſt own; but pray heaven it may not end in a tragedy. For Mr. W-ndh-m, with the amiable ardour of a tender attachment, has appointed his charming friend (who was one of the laſt Colonels on the liſt) to the entire command of an army!!! I can eaſily conceive the confidence with which the troops will follow him into battle, and how feelingly they will cry, while he his aſking his officers' names—'Wonderful is our beloved Secretary, he hath charmed this curioſity from the moon!' Mr. W-ndh-m, for heaven's ſake, begin to think ſeriouſly at laſt. You are rendering your party odious, Mr. W-ndh-m. You are alienating the affections of the army, Mr. W-ndh-m. Even the volunteers, Mr. W-ndh-m, are already diſguſted; and as to your *grand military ſyſtem*, the whole ſervice (ſaving a few *Cr-f-ds*) abſolutely laugh it to ſcorn. Caſt away Vanity, then, and conſult Conſcience. The poor old lady is an invalid, and you will be certain of finding her at home.

" Though

" Though the military ſyſtem may have failed, yet it is not the fault of Mr. W-ndh-m; inaſmuch as he has ſpared neither pains nor money upon it. Nay, moſt unqueſtionably he pays eight hundred thouſand pounds per annum *extra*, in order to fail as a Secretary ſhould fail, and to ſhew the people how œconomical Miniſters are—Ay, œconomical, I repeat it. For œconomy conſiſts in ſaving ſmall ſums; and Miniſters declare they will think no ſum too trivial to look after. That is, according to the common adage, *they will take care of the pence;* and as to the eight hundred thouſand pounds; why—*the pounds muſt*, of courſe, *take care of themſelves*. Beſides, by the ſame inverted rule that we are to pay piles of money for failing, our ſucceſſes, very probably, will not coſt us a ſingle doit.—*Scribl.*"

The author's friend Scriblerus obſerving what that political Solomon, Mr. Whitbread, would do, if he could catch a ſpark of Mr. Windham's* fire, Polypus anſwers;—

" To deeds more dang'rous Wh-tbr-d might aſpire.
But as it ſtands, our †*Brewer* has not Νους
To lead the mob, or to miſlead the Houſe.
Sheath'd in a front of braſs, his brain is lead,
A dim, dull fog plays heavy round his head;
His manly locks the hop and poppy ſhade,
Fit emblems of his talent and his trade.
Slow, yet not cautious; cunning, yet not wiſe;
We hate him firſt, then pity, then deſpiſe.
The drudging dunce, a ſimular of wit,
Lays up his ſtore of repartee and hit;
And decks his brain with many a nice conceit,
As they ſkew'r opera-bills on butcher's meat.
As little fit th' affairs of ſtate to move,
As Q——, who liſps his toothleſs love.
Fill'd with the pride that loves her name in print,
And knock-knee'd vanity with inward ſquint;
Laborious, heavy, ſlow to catch a cauſe,
Bills at long ſight upon his wits he draws,

---

* The difference between theſe two politicians is much the ſame as the difference between a reſtive racer and a friſky dray horſe.

" † *Our brewer has not* Νους.]—I fancy that our Brewer will not entirely coincide with me, as no man is more gifted with the bleſſed advantages of vanity. He has the ſingular ſatisfaction of eſteeming himſelf what the world vulgarly calls *a deviliſh clever fellow.* Now though the world may differ with him point-blank, yet his merely thinking ſo argues, at leaſt,* much animal confidence, and an unbounded ſtrength of imagination. Mr. Wh-tbr-d and the toad are equally devoid of ſeveral virtues aſcribed to them. The mouth of a toad contains no venom, and its head no jewel. In like manner, Mr. Wh-tbr-d has neither harm in his eloquence, nor riches in his brain. After all, he can make a ſet ſpeech paſs off very prettily—if he be let alone. He can ſhew ſome ingenuity in preſſing ſimilies of diſſimilitude out of the ſhop and the Pantheon; but then come upon his flank with the croſs-fire of a query, and he inſtantly falls into irrecoverable confuſion.

* Κυπος ομματ' εχων.

And

And with a ſolemn ſmartneſs in his mien,
Lights up his eyes and offers to look keen.
But oh! how dullneſs fell on all his face,
When he ſaw M-lv-lle reſcued from diſgrace.
Not more agape the ſtupid audience ſtar'd,
*When K mble ſpoke of *Aitches* and a *Baird.*
Cold from his cheek the crimſon courage fled;
With jaw ajar, he look'd as he were dead;
As from th' anatomiſt he juſt had run,
Or was bound 'prentice to a ſkeleton.
†Then ſeeing through the matter in a minute,
Wiſh'd to the Dev'l he ne'er had meddled in it.
‡M-lv lle, poor man, conſign'd to party pique,
Suſpended *England*'s buſineſs for a week.
Juſtice, turn'd ſcholar, chang'd her vulgar plan,
And juſt like *Hebrew* from the end began;

"* *When K-mble ſpoke of* Aitches *and a* Baird.]—I once thought Mr. K-mble claſſical; I now find him pedantic. In the name of common ſenſe and the end of language, (which I ſuppoſe is to ſpeak intelligibly) what can Mr. K-mble mean by calling Aches, *Aitches?* Does *Aitches* mend the meaning? No. Does *Aitches* perform any one act either uſeful or ornamental? No. *Aitches* then, it ſeems, is an old dead gentleman conjured from the grave, to terrify a worthy ſentence till it loſes its wits and talks what nobody can comprehend. I do not ſee why Mr. K. ſhould puzzle an entire audience in order to ſhew that he once read an old edition of Shakſpeare. And let me add, that his obſtinacy in adhering to this abſurd pronunciation, after the nightly hiſſes it experiences, betrays an ignorance of decorum and a want of humility, that always accompany much vanity and little learning.

"† *Then ſeeing thro' the matter in a minute.*]—Poor Wh-tbr-d (ſo ſadly did his party dupe him) thought himſelf ſure of ſucceſs on that occaſion, and alſo thought himſelf ſure of a high place amongſt the new miniſtry. All the Talents, however, appear to care very little about him or his hopes, and have, *at laſt*, compromiſed his very great feelings with a very ſmall employment.

"Have you watered the rum? ſays a puritanical grocer to his apprentice. *Yes.* Have you wetted the tobacco? *Yes.* Have you ſanded the ſugar? *Yes.* THEN COME IN TO PRAYERS.

"Have you impeached Lord M-lv-lle? ſays a jacobinical party to its apprentice. *Yes.* Have you prejudged juſtice? *Yes.* Have you reſolved not to reſcind the reſolutions? *Yes.* THEN COME IN TO POWER.

"‡ *M-lv-lle.*]—I wonder what this nobleman is about? *No negociations, I hope.* I uſed to admire the cool contempt with which he invariably regarded Wh-t-br-d during his inſolent harangues; thereby annoying that doughty champion not a little, and auguring proſperouſly of the event. There was alſo another omen obſervable during the trial. The paſſage terminating near Mr. W—— d's feet was, by ſome fatality or other, made preciſely in *the ſhape of a gallows!!!* Was this an *architectural witticiſm* of Mr. W--tt? However, I confeſs I was ſo forcibly ſtruck with it, that I now never ſee Mr. Wh-tbr-d without inſtantly having a gallows running in my head.

Ille per EXTENTUM FUNEM mihi poſſe videtur,
Ire!—— *Hor.*"

*Firſt found the culprit guilty, tried him next,
And from *Amen*, preach'd backward to the *text*.
So crabs advance by retrograde degrees,
And ſalmon drift, tail foremoſt, to the ſeas.
To teaze the Scotchman anſwer'd ev'ry end;
Unhappy in his ſervant and his friend."

To the queſtion, "what is this nobleman about?" we will anſwer, without fear of contradiction, that he is utterly incapable of entering into *negociations* with any adminiſtration of which his moſt active perſecutors form a part;—and among theſe we claſs the contemptible hypocrite Lord ——; but no matter, a fitter opportunity will occur for unfolding the wretched cunning, vulgar art, and miſerable hypocriſy of this ignoble peer; who is deſpiſed by no one more, becauſe by none is he better known, than by his ſovereign. Lord Melville is, we venture to ſay, prepared to devote his ſervices to his king and country, whenever they can be tendered with honour, and with a proſpect of ſucceſs. As to the diſgraceful buſineſs of his impeachment, it has fixed an indelible ſtain on the *laſt* Houſe of Commons, and on all the parties concerned in it, excepting only the honourable tribunal before which it was tried. We always pronounced its fate, and declared its object, from its very commencement, and at a time when we were *ſingular* in our opinion. But we little expected that any individuals of the party, by whom it was brought forward, would ever be baſe enough publicly to proclaim their object to the world;—yet ſo it is—in a paper, devoted to that *true Whig*, in *principle* and in *conduct*, Lord St. Vincent, and the property of his quondam Secretary, it was, very recently, plainly and gravely aſſerted, that the impeachment had been productive of great good, by keeping Lord Melville out of the Cabinet!!! We always knew and declared this to be the primary object of the proſecution; but we did not imagine that there exiſted any retainer of the party, at once ſuch a fool and ſuch a knave, as openly to avow it. We have now, then, their own confeſſion, that it was not the love of their country, or a regard for juſtice, that induced the party to call the attention of the Legiſlature to the offence which they, moſt falſely, imputed to Lord Melville; but that they were ſolely actuated by a deſire to weaken Mr. Pitt's adminiſtration, by depriving it of the powerful ſupport of his Lordſhip! Thus, at the ſame time, they pay a com-

---

"* *Firſt found the culprit guilty, tried him next.*
Ad fontem Zanthi *verſa recurrit aqua.—Ovid.*
For in the firſt place,
Miſſi *reportant*,
Exploratores.—— *Virg.*
Then,
Fraudis ſub judice *damnaverunt.—Tac.*

The

pliment to his Lordſhip's abilities, and expoſe the iniquity of their own conduct!

The laſt portraits which we ſhall ſelect for exhibition from this motley aſſemblage of grave perſonages are not the two kings of Brentford; but the two petty Chancellors of the Exchequer.

" SCRIBLERUS.
Will you praiſe P-tty?

POLYPUS.
Ah, poor P-tty! true—
I once had hope the little lad might do.
But P-tty ne'er a prodigy will prove;
Ne'er burn the Thames nor make the tide remove.
Once the ſmart boy, (as daily papers tell)
Perform'd a pretty ſpeech extremely well;
Then ſeiz'd th' *Exchequer*—feeble and unfit;
But* Foxites fondly hop'd another Pitt.
Ev'n as ſome mother, wrapt in ſilent joy,
Beſide the ſlumbers of her only boy,
Sees ev'ry human beauty flouriſh fair,
In his thick lips, flat noſe, and fiery hair.
But† our young Roſcius, ſpurning to controul
The high aſpirings of his boundleſs ſoul,
Aims at more merits than of mere finance—
Learn, friend, that P-tty *practiſes to dance;*
Unites at once activity and wit;
Both heel and head; both *Pariſot* and *Pitt.*
His mind and body mutual graces ſhew,
And now he points a period—now a toe:
At balls he capers and at ſenates plods;
‡ A DANCING CHANCELLOR BY ALL THE GODS!!!

Ev'n

" * *Foxites fondly hop'd another Pitt.*]—*Diſſimiles hic vir et ille puer*, however. Lord Henry labours hard to be a great man, but he has not *ſtamina*. The old Talents thought it neceſſary to aſtoniſh the nation with a new little Talent of their own begetting, ſo cried up poor P-tty to the ſkies. But, alas! we find that they called him clever juſt as people ſay a hare has wings—for *convenience'* ſake. He is a *Georgium Sidus;* not only as being the laſt diſcovered planet, but as being the fartheſt from the ſun and having the ſloweſt motion.

" † *Our young Roſcius.*]—I know not whether B-tty or P-tty, P-tty or B-tty, have fallen the moſt in public eſtimation.

Felices ambo! ſi quid mea carmina poſſunt, &c.

Yet times may change, and I do not deſpair of ſeeing *Maſter* B-tty in Parliament, and *Maſter* P-tty on the ſtage. At preſent, the player gets by heart other men's tragedies; the Miniſter repeats farces of his own compoſing, and this is all the difference between them.

" Voluiſti, *in ſuo genere*, unum cunque noſtrum quaſi quendam eſſe *Roſcium*. *Cicero.*

" ‡ *A dancing Chancellor by all the Gods!!!*]—Gentle reader, I preſent the following pretty little ſtanzas on the *Dancing Chancellor:*

'I can

Ev'n beardleſs ſtateſmen are no vulgar evil;
But oh! A DANCING CHANC'LLOR is the Devil!"

So much for his little Lordſhip—now for that grave, ſober, ſolemn, ſtaid, ſtarched perſonage, the Sage of Richmond Park.

" *Tailors* turn'd ſtateſmen—Add-ngt-n *a Lord.*
* Poor S-dm-th, feeble inſect of an hour,—

SCRIBLERUS.

Deſpiſes cenſure, as he laughs at power.

'I can make ſpeeches in the Senate too, Nacky.' *Otway.*
Και παλιν θελω χορευειν. *Anacr.*
Saltare elegantiùs quam neceſſe eſt probæ. *Sall.*

To be ſeen— an odd Mortal in London.
A Lord, let me add with ſubmiſſion;
Whom heav'n meant to dance,
But he dipp'd in finance;
So turn'd out a *beau politician.*

In Parliament glibly he gabbles,
Her laws and her taxes to teach her;
And ſpeaks off his part,
Amazingly ſmart,
Conſidering the age of the creature.

At balls he's ſo dapper a dancer,
The miſſes all find him moſt handy;
For tho' heavy in head,
As a plummet of lead,
He jumps like a Jack-a-dandy.

Pray heav'n that he never may tumble,
While dancing away for a wife, Sir;
Should he get a *capciſe*,
How the Dev'l could he riſe?—
He muſt live on his head all his life, Sir.

Now his getting a ſtep in a hornpipe,
I think could not injure the nation,
But hard is its lot,
Since P-tty has got
A ſtep in adminiſtration.

Oh! down on our knees, my dear Britons,
And ere P-tty's dancing be ended,
Let's offer this pray'r;
While his heels kick the air,
May his body be never ſuſpended!

" * *Poor S-dm-th.*]—The *Doctor* has given over practice, and according to the continental phraſe, has *retired to his eſtates.*

Latet abditus agro.

D'Oubril, Haugwitz, &c. have retired to their eſtates, and become Ploughmen too. I think all the Ex-Miniſters of Europe D'Oubril, Haugwitz, and S-dm-th, &c. might meet together in *Cruſoe's Iſland*, and form a moſt comfortable and condoling ſociety.

POLYPUS.

If he ſcorns cenſure, 'tis a lucky whim;
And if he laughs at pow'r, pow'r laughs at him.
A ſad weak ſoul, and made for men to jeer,
He held the helm, how long?—One total year!
Then the ſtern Commoner, all claws and ſtrings,
Turn'd, in a trice, **the Lord in leading-ſtrings.*
In place a cypher, and a ſpit-fire out,
While laughing faction bandied him about;
Mild as the mule, and patient as the bee,
No ſhuttlecock was e'er ſo bang'd as he!
Yet praiſe, where praiſe is due, the muſe ſhall give;
The man has merit, but 'tis negative.
The paſſive valour of a patient mind,
And martyr meekneſs in his ſoul we find.
Wit, hid like kernels, he may too inherit,
And not to be a ſcoundrel *has* its merit."

We have thus taken a pretty enlarged view of this picture gallery; we have introduced ſome of its principal characters to our readers; and we now leave it to them to decide on the accuracy of the likeneſſes, and on the merits of the painter.

Simonidea. 12mo. Pp. 100. 2s 6d. Meyler, Bath; Robinſon, London.

WHATEVER is written by the author of Gebirus will claim more than common attention from the learned world. Its beauties and its faults (we ſhould rather ſay its *crimes*) have been canvaſſed in our former volumes. The Poems now before us are called Simonidea, "becauſe the firſt of them commemorate the dead." But it is not the choice of ſubject, it is the ſtyle of Simonides, that Mr. Savage Landor has ſo highly and ſo juſtly praiſed. "His cha-

---

"* *The Lord in leading-ſtrings.*]—I ſee Polypus is bent on abuſing every body. So becauſe Mr. Add-ngt-n became a lord, and had not duplicity to refuſe a good offer, Polypus chooſes to put him into *leading-ſtrings.* I wiſh Polypus was put into the pillory. Now Lord S-dm-th's acceptance of a proffered title ſtrikes me, on the contrary, as an inſtance of ſtrict integrity and candour. Why ſhould he tell a lie, I aſk? Why ſhould he ſay, *Thank you, Sir, I had rather not*; while his conſcience was for ſaying, *With all my ſoul, and with all my ſtrength, Sir?* Morality muſt be conſidered, even though a man ſhould loſe by it. For my part, I like morality extremely—I think it an appendage of the gentleman—A ſort of rarity, rather becoming than otherwiſe; and though Lord S-dm-th has pinned a title upon *his* morality, yet, I dare ſay, they do not interfere with each other at all. I beg leave to remark that there are ſeveral ſorts of morality. There is a morality which feels, and a morality which reaſons. There is alſo a morality which does neither the one nor the other, but *acts only upon inſtinct.* This laſt I take to be Lord S-dm-th's morality.—*Scribl.*

racteriſtics

racteriſtics were, ſimplicity, brevity, tenderneſs, and an aſſiduous accuracy of deſcription." We have not enough of him remaining to form an imitator, and indeed, if we had, the author of this work is not liable to be led by precept or preſcription. He certainly, in the volume before us, has often united all the qualities he commends. It muſt not, however, be forgotten, that Simonides on ſome occaſions threw aſide ſimplicity: witneſs the memorable words on the *Mule-race*. Poetry is intended to profit and delight: unleſs it delight, it cannot profit. Who will afford it the opportunity? We muſt bend in ſome meaſure, though not too humbly, to the manners, the taſte, and even the prejudices of our age. We admire in one language what we diſapprove in another: we embrace in *Gebirus* what we ſhrink from in *Gebir*. It gives us real and great ſatisfaction to announce all the excellencies of that poem in Gunlaug and Helga. Here is all its rapidity, all its diſtinctneſs of imagery, with ſweetneſs and conciliation of language. We ſhall give one extract to exemplify our remark, although there are ſome finer and more exquiſite touches of the pathetic in the paſſage where Gunlaug proceeds to encounter Rafen.

" He came; their friendſhip grew; he woo'd;
Nor Helga's gentle heart withſtood.
Her milk-white rabbit oft he fed,
And crumbled fine his breakfaſt-bread;
And oft explor'd, with anxious view,
Spots where the criſpeſt parſley grew.
Her reſtive horſe he daily rid,
And quite ſubdu'd her ſtubborn kid,
Who lately dar'd to quit her ſide,
And once, with painful raſhneſs, tried
His ruddy horn againſt her knee,
Bold as his deſp'rate ſire could be.
The cautious father long delay'd
The wiſhes of the youth and maid:
His patient hand, like her's, unrols
The net to catch the ſummer ſhoals;
And both their daily taſk compare,
And daily win each other's hair.
One morn, ariſing from her ſide,
He, as he paid the forfeit, cried—
' Behold my hair too trimly ſhine,
' Behold my hands are white as thine.
' O! could I looſe our bliſſis bar!
' I burn for wedlock and for war.'

" *Bliſſis bar.*] I am forced to adopt here the oldeſt and beſt manner of ſpelling. In future I ſhall employ it without force. It is impoſſible that ones following another ſhould *make* a ſeparate ſyllable, though it might be the *ſign* of one. Such contractions are not leſs abſurd than thoſe ridiculed by Dean Swift, and yet they are common in our poets.

'For war,' ſaid ſhe, 'when lovers burn,
'To wedlock, Gunlaug, few return:
'In Samſa, brave Hialmar lies,
'Nor Inga's daughter clos'd his eyes.
'By ſixteen wounds of raging fire
'The enchanted ſword of Agantyre,
'Withering, laid waſte his fruitleſs bloom,
'And hous'd the hero in the tomb.
"*Oh Oddur,*" ſaid the dying chief,
"*Take off my ring, my time is brief;*
"*My ring if ſmaller, might adorn*
"*The plighted hand of Ingebiorn!*"
'Swift to Sigtuna flew the friend,
'And ſorely wept Hialmar's end.
'By Mæleren's blue lake he found
'The virgin ſitting on the ground.
'A garment for her ſpouſe ſhe wove,
'And ſang "*Ah ſpeed thee, gift of love!*"
'In anguiſh Oddur heard her ſing,
'And turn'd his face and held the ring.
'Back fell the maiden: well ſhe knew
'What fatal tidings muſt enſue.
'When Oddur rais'd her, back ſhe fell,
'And died the maiden, lov'd ſo well.
"*Now gladly,*" ſwore the generous chief,
"*I witneſs death beguiling grief;*
"*I never thought to ſmile agen*
"*By thy blue waters, Mæleren!*"
'But grant that on the foreign ſtrand
'Thy boſom meet no biting brand:
'Grant that no ſwift unguarded dart
'Lay thee beneath the flooded thwart:
'Ah! how unlike a nuptial day,
'To ſhudder at the hiſſing ſpray;
'To wipe and wipe its tingling brine,
'And vainly blink thy pelted eyen;
'To feel their ſtiff'ning lids weigh'd down
'By toil no pleaſure comes to crown:
'Say, Gunlaug, wouldſt thou give for this
'The fire-ſide feaſt and bridal kiſs?'
He told the father what he ſaid,
And what replied the willing maid.
'My ſon,' ſaid Thorſtein, 'now I find
'Unfixt, inconſtant, is thy mind.
'Away to war, if war delight,
'Begone three years from Helga's ſight.
'Then, if perchance at thy return
'Thy breaſt with equal tranſport burn,
'Your wiſhes I no more confine—
'No—darling Helga ſhall be thine.'

" *Thwart.*]—Bench for the rowers.

Away

Away the tow'ring warrior flew,
Nor bade his Helga once adieu.
He felt the manly ſorrows riſe,
And open'd wide his guſhing eyes:
He ſtopt a moment in the hall;
Still the too pow'rful tears would fall.
He would have thought his fate accurſt
To meet her as he met her firſt;
So, madly ſwang the ſounding door,
And reacht, and reaching left, the ſhore."

Nothing ſhews greater art and addreſs than to relieve, by objects light but not ludicrous, the prominences of compoſition. Virgil has done this gracefully and diſcreetly. Of a ſimilar kind is the curſory notice of the kid,

" Bold as his deſperate ſire could be,"

And the following:

" A frolic maid was paſſing by,
And, as ſhe ſaw the hero lie,
Remov'd the clinking hawberk mail,
And took a wolf-ſkin from a nail:
Acroſs his throat ſhe plac'd the teeth,
And tuckt the claſping claws beneath;
And would have kiſt him, but ſhe fear'd
To tickle with her breaſt his beard."

This would not be ſufficiently grave for heroic poetry, but who would diſplace it from the ſtation it poſſeſſes? The whole exhibits a fine deſcription of manners, no leſs than of paſſions.

We now appeal to the author, and to our readers in general, whether we can juſtly be accuſed of illiberality. In a vigorous and vehement preface to ſome Latin poems which are added, is a defence of *Gebirus*. What poetry have we ever praiſed more ardently, or what principles have we more irreverſibly condemned! Happy are we to diſcover, that a man who could be ſo injurious to ſociety, diſavows the wiſh. But we cannot forget that he was amongſt the laſt to " deſpair of the republic." If our limits permitted, we ſhould inſert the preface, both for its maſculine latinity and corrected ſentiments. Our conduct is now and always has been liberal towards Mr. Savage Landor. We did not invidiouſly point out the numerous errata of the Engliſh or of the Latin Gebir. In the Engliſh, they were corrected by a ſecond edition: as the Latin is dated from Paris, we made a moſt ample allowance for the inaccuracy of the preſs. The faults are ſuch as no ſcholar would attribute to another, who writes Latin, both in proſe and poetry, with ſuch elegance, ſuch facility, and ſuch force; who deſpiſes all crabbedneſs, all collected phraſes, all incongruity, all imitation; and to whom, indeed, the language ſeems more national than his own. But it was our duty to place a guard againſt his miſchievous politics; and we performed it with

with alacrity. When the character of the man is laid open by the writer, the public has a right to judge of him in both capacities. If politics or morals are at ſtake, we muſt be daſtardly, or we muſt be perſonal. We know Mr. Savage Landor, though he knows not us; we are aware that he poſſeſſes, what is moſt dangerous if miſapplied,---a high ambitious ſpirit, a mind and body indefatigable in their purſuits, together with an eaſe and verſatility of manner, which would fit him to guide the ferocity of the Creeks and Hurons, or to ſhine and to ſeduce in courts.

We have little room left for any of the Latin poetry. In the Sapphic ode, a freſh and laſting wreath is added to the brow of the Emperor Alexander, of the heroic defender of Acra, and of Nelſon, while yet living. We ſhall notice two highly poetical and characteriſtic ſtrokes.

" Venit Arctois metuendus armis
Sydnius: *pallet labiumque mordet*
Ut nimis noti ferus imperator
Ora tuetur"

What a true and contemptible expreſſion is here given to the countenance of the Corſican, and with what peculiar and ſtriking effect, after the ſonorous line above!

Again, in the apoſtrophe to France,

" Tene diruptis iterum catenis
Implicas, tanto madidis cruore
Civium? *paucos male feriaris*
Verna decembres."

In the happineſs of inſulated verſes, and in touches at once novel and natural, few poets of the day are comparable to De Lille. In Gebirus, p. 119, from the words, " *Ignipotens Phœbi*" to " Incolit Iris," is a deſcription which, for beauty of ſcenery, felicity of verſification, and grace gaining on us by degrees and riſing into dignity, neither the poet of France, nor any other of the age, can produce an equivalent, or a parallel. There is as much difference between them, as between the flaunt and frippery of Watteau and the rich harmonious colouring of Claude Loraine. Poetry of the ſame kind, if we could paſs over the too glowing deſcriptions, is to be found abundantly in " *Pudoris Ara.*" We ſhall conclude this article with a ſmall indeed, but moſt exquiſite, piece of imagery from that compoſition.

Helen evades the queſtions and the complaints of Leda by enquiries after Penelope, whoſe happier lot ſhe proves herſelf to envy by this natural and delicate expreſſion:

" Sic queritur, cauſaſq. fugæ rogat: illa roganti
Vertere propoſitum cupit, atq. edifcere fata
Penelopes; *di dent genitori reſtet in urbe.*
Ancipiti voto ſubridens candida Lede
Palpat utramq. genam digito, mulcetq. pudorem,
Educitq. ſinu, lapſanti pollice, mentum."

Van

Van Mildert's *Sermons*.

(Concluded from p. 273.)

IN the ſecond volume of theſe valuable diſcourſes the author diſcuſſes the following important ſubjects:—The proper defence of revealed religion, with a ſtatement of the argument *a priori*; —The inability of man to frame a religion for himſelf;—The inſufficiency of natural or moral philoſophy to inſtruct us in religious truth;—The inſufficiency of metaphyſics, and the neceſſity of taking faith for our guide;—The proper limits of human underſtanding, in judging of revealed religion;—The preparatory diſpoſitions neceſſary for receiving the truths of revealed religion. Having thus conſidered the queſtion, with all the *a priori* arguments that have been urged upon it, and refuted the objections of infidels and cavillers ſupported by ſuch arguments, the learned preacher next proceeds to examine, The argument *a poſteriori*, and its application to revealed religion;—Hiſtorical evidence of the facts of ſcripture;—The comparative force of human and divine teſtimony;—and the great general argument for the divine origin of Chriſtianity, from its deſign and accompliſhment. In this laſt head of enquiry he, of courſe, includes miracles, prophecy, and inſpiration of ſcripture. His laſt diſcourſe contains a recapitulation of his arguments and evidences, and his concluſions from them.

Throughout this comprehenſive range of important diſcuſſion, Mr. Van Mildert diſplays the able and acute reaſoner; the diſcreet and temperate diſputant; the ſound and learned divine; the pious and devout Chriſtian.—And he has added one more proof to the many already ſupplied of the zeal, promptitude, and judgement, with which the clergy of the Eſtabliſhed Church are always ready to ſtand forth to encounter its enemies, and to defend it againſt the inſidious attacks of the ſceptic, or the more rude and licentious aſſaults of the infidel.

In his firſt diſcourſe the author makes the following juſt obſervations on the utter inapplicability of arguments *a priori* to the Chriſtian religion.

" But it would ill become the advocates of Divine Truth, to ſubmit the trial of its claims to that tribunal of human opinion, which its adverſaries would thus preſumptuouſly ſet up. For, whatever reſpect may be due to thoſe arguments, by which wiſe and good men have frequently ſhewn the utility, or rather the neceſſity, of Divine Revelation, and have vindicated the wiſdom and goodneſs of its ſeveral diſpenſations, yet never ought we to concede, that the proof of its truth depends, in any wiſe, on our ability to ſatisfy, by arguments of ſuch a deſcription, thoſe who cavil at its ſyſtem. Our Faith is founded upon the baſis of *fact*, not of *opinions*; and it is to be proved, like all other matters of fact, by hiſtorical teſtimony. By teſtimony, divine as well as human, it is firmly ſupported: by teſtimony which none of its opponents have yet been able to invalidate. It is, therefore, hardly to be expected, that we ſhould go forth and engage the adverſary in a wide and

open

open field of controverſy, to the neglect of this impregnable fortreſs of our Faith. Rather ought we to follow the advice of the Royal Pſalmiſt:—'Walk about Sion, and go round about her; and tell the towers thereof. 'Mark well her bulwarks, ſet up her houſes, that ye may tell them that 'come after.'—Pſ. xlviii. 11, 12.

"Indeed, when the nature of the argument *a priori* is conſidered, it appears to be a kind of reaſoning, which can hardly, without arrogance, be applied to the ſubject of Revealed Religion. For, unleſs we preſume that our underſtanding and knowledge are commenſurate with thoſe of the Supreme Being, how ſhall we venture to decide upon the fitneſs, expediency, and wiſdom, of that which is propoſed to us, under the ſanction of poſitive external evidence, as a communication of the Divine will? That men ſhould not give implicit belief to any ſyſtem, which thus profeſſes to be of Divine authority, without due enquiry into the *teſtimony* by which it is ſupported, is highly reaſonable; nay it is their duty to make that enquiry as far as they have opportunity and ability ſo to do. But to claim a right, even after ſufficient evidence has been given of its being really 'the work of God,' to queſtion its expediency, and to weigh it in the balance of our finite underſtandings, appears to be no leſs preſumptuous and indecent, than to arraign the wiſdom and goodneſs of the works of Creation, notwithſtanding the manifold proofs of their proceeding from an infinitely-perfect Author.

"It will be perceived, however, that theſe obſervations are only applicable where the Divine authority of any Religion is already ſufficiently atteſted by its proper external evidences; in oppoſition to *which only*, it is contended, that all *a priori* reaſoning, on the purport of the Divine communication, muſt be inſufficient to overthrow its authority, being no better than reaſoning againſt fact, or oppoſing human opinion and conceit to infinite wiſdom and knowledge."

In fact, ſcepticiſm and infidelity are, as we have often contended, the fruits of human vanity. The mind infected with this vile paſſion, aſpires to exalt itſelf above the ſphere which its Creator has aſſigned it; to reduce every thing to a level with its own narrow, circumſcribed, and finite faculties; and to reject as falſe every thing which is above its own comprehenſion. In oppoſition to ſuch vain, preſumptuous, and impious notions, Mr. Van Mildert demonſtrates the inſufficiency of human reaſon to frame a religion for itſelf. He ſhews the complete impotence of the moſt eminent ſages of the heathen world to acquire any correct notions of virtue and vice, of moral good and evil; or to obtain the knowledge of Divine truths; and he treats with proper contempt, the arrogant pretenſions of thoſe modern philoſophiſts, who aſſume a ſuperiority of wiſdom over the Pagan ſages of former times.

"But, may we not be permitted to aſk, whence this aſſumed ſuperiority of modern over ancient Philoſophers has ariſen? and whence the extraordinary influx of light upon theſe latter times has been derived? Is there any one ſo infatuated by his admiration of the preſent age, as ſeriouſly to think that the intellectual powers of man are ſtronger and more perfect now, than they were wont to be; or that the particular talents of himſelf, or any of his contemporaries, are ſuperior to thoſe who ſhone forth in

in the luminaries of the Gentile world? Do the names even of Locke, Cudworth, Cumberland, Clarke, Wilkins, or Wollaston, (men so justly eminent in modern times, and who laboured so indefatigably to perfect the theory of natural religion) convey to us an idea of greater intellectual ability, than those of the consummate Masters of the Portico, the Grove, or the Lyceum? How is it, then, that the advocates for the natural perfection, or perfectibility, of human Reason, do not perceive, that, for all the superiority of the present over former times, with respect to Religious Knowledge, we must be indebted to *some intervening cause*, and not to any actual enlargement of the human faculties? Is it to be believed, that any man of the present age, of whatever natural talents he may be possessed, could have advanced one step beyond the Heathen Philosophers, in his pursuit of Divine Truth, had he lived in *their* times, and enjoyed only the light which was bestowed upon *them*? Or can it fairly be proved, that merely by the light of Nature, or by reasoning upon such data only as men possess who never heard of Revealed Religion, any moral or religious truth has been discovered, since the days when Athens and Rome affected to give laws to the intellectual as well as to the political world? That great improvements have since been made, in framing systems of Ethics, of Metaphysics, and of what is called Natural Theology, need not be denied. But these improvements may easily be traced to one obvious cause, the widely-diffused light of the Gospel, which, having shone, with more or less lustre, on all nations, has imparted, even to the most simple and illiterate of the sons of men, such a degree of knowledge on these subjects, as, without it, would be unattainable by the most learned and profound."

Mr. Van Mildert proceeds to shew that whatever knowledge of a Supreme Being, and of a future state, has been found among men, has been received traditionally, and proceeded originally from Revelation. And in support of this position, he uses the following strong and unanswerable argument.

"It is indeed hardly possible to suppose, that these Truths were *not* revealed to man, from the very beginning. For, can it reasonably be imagined, that Adam was left, (even in his primeval condition, when his faculties were unclouded by sin and corruption) to acquire the knowledge of his Creator from such proofs only, as the light of Nature could afford him? or that he was suffered to remain in a state of uncertainty and conjecture, respecting the continuance of his being, his future destination, the purposes of his creation, the duties which he had to perform, the happiness provided for him, and the means of attaining it? On all these points, so essential to his comfort and well being, must we not necessarily conclude, that he derived instruction immediately from the Fountain of Wisdom?

"Equally improbable does it appear, that, *after his Fall*, (when such an entire change had taken place in his views and expectations, when so much greater help was needful for him, and so much stronger assurance of the Divine favour towards him became requisite for his consolation and support), he should be left to walk in darkness, or to trust to his own conjectural reasonings upon what had been *before* revealed to him. There is, indeed, sufficient evidence that fresh information was then vouchsafed to man, to shew him the way of duty and of happiness. The very first promise of a Redeemer is a proof, that some communication instantly

inſtantly took place, between his Creator and him, relative to his altered condition; and we may well ſuppoſe, (nay, we can hardly but ſuppoſe) that, ſo far as could be conducive to his reſtoration to life and happineſs, every thing was explicitly revealed, which it behoved him either to believe or to do, in order to his acceptance with God.

"Here, then, we have an eaſy ſolution of the queſtion, how the world became acquainted with the knowledge of God and of a Future State, without ſearching for it by abſtract reaſoning, i. e. by reaſoning from notions ſuppoſed to be inherent in the mind, or indeed from arguments of any kind, independent of Divine communications.

"From Adam to Noah, from Noah to Abraham, from Abraham to Moſes, from Moſes to the Jewiſh people, and from them to the reſt of the world, theſe doctrines were handed down in ſucceſſion, and occaſionally confirmed, illuſtrated, or more largely unfolded, by ſubſequent Revelations. Through theſe preachers of Righteouſneſs, whom God from time to time raiſed up, the Gentiles (in addition to ſuch imperfect traditions of the fundamentals of Religion, as muſt have been preſerved even among the moſt corrupt deſcendants of Noah) received continual inſtruction and admonition, until the deliverance of the Iſraelites from Egyptian bondage; after which period, they were ſtill oftentimes witneſſes of tremendous ſigns and wonders, wrought for the purpoſe of overthrowing their idolatrous worſhip, and impreſſing them with a belief and a dread of Jehovah, the God of Iſrael, who thus manifeſted himſelf in an eſpecial manner as the true and only God, to the excluſion of all the imaginary Deities of the Heathen world.

"Henceforward, the knowledge of Revealed Religion extended, by various means, far beyond thoſe to whom it was directly communicated. Philoſophers the moſt remote from the land of the Jews, enjoyed opportunities, by their travels into Eaſtern countries, of enriching themſelves with ſtores of religious truth from the fountain-head. The earlier and later diſperſions of the Jews greatly contributed to the diffuſion of this bleſſing: and to the Philoſophers who immediately preceded the coming of Chriſt, the Septuagint tranſlation of the Scriptures afforded a ſupply of information on Divine ſubjects, which evidently raiſed them above their predeceſſors, and gave a dignity and weight to their ſpeculations, not to be found in thoſe of remoter ages. Thus, from the important epoch, when God vouchſafed to become, peculiarly and excluſively, as it were, the Deity of his people Iſrael, the reſt of mankind were enabled, through theſe various channels, to collect many ſcattered fragments of Divine Knowledge, in addition to thoſe general notions which they had derived from their foreſathers, reſpecting the great fundamental principles of Theology and Morals."

From the ſame ſource, the author conſiders the *moral* notions of the ancients to have been derived. And, indeed, the precepts of Noah have long been regarded, particularly by Jewiſh writers, as having conſtituted the foundation of every moral code which appeared in the Heathen world which very well accounts, as Mr. V. M. obſerves, "for their ſublime, and ſometimes juſt, *ſpeculations* on the Divine nature and perfections."

"But with reſpect to all theſe doctrines, the Being and Nature of God, the

the Immortality of the Soul, a Future State of rewards and punishments, and the obligation of Moral Duty, it may be observed, that they who have been instructed in them from their infancy, are so accustomed to consider them as natural and necessary truths, that they are little aware in what manner the knowledge of them has been first acquired. They suppose them to be deductions from natural principles, or discoveries of human Reason; because they are in all respects so congenial with our hopes and wishes, and are so strongly attested by every thing which passes under our contemplation in the natural and moral world, that they cannot be relinquished, without doing violence to the feelings and to the understanding. Yet nothing is more certain, than that Philosophers of old never arrived at a *knowledge* of these truths, never attained to a *conviction* of any one of them: nor is there, perhaps, at this day, a savage nation on the globe, which can properly be said to know or to believe them. Glimmerings of light and information there have always been; enough to excite the hopes, and fears, and wishes of mankind, but not enough to confirm their expectations."

The author next proves that Natural and Moral Philosophy are incapable *per se* of instructing their followers in the knowledge of God, or even of man, considered as a *Christian*. In regard to Moral Philosophy, he observes:

"It is the observation of one*, who had made the extent of the human faculties his peculiar study, that 'Philosophy is as unable to give rules, as 'nature is to practise them.' Various are the principles which have been adopted as the basis of Morals, by ancient and modern theorists; such as Utility, Expediency, the Fitness of Things, the Beauty of Virtue, the Moral Sense or Conscience, Justice, Veracity, Public Good and the like; some of which differ from each other rather in name, than in substance. But in every system, which proposes to establish Morality on any other basis than that of the Revealed Will of God, there is one fundamental defect, that no satisfactory account is given of *moral obligation*, properly so called. For supposing any of these systems to be right and well founded; the question will still return, 'Why am I *obliged* to act thus?—'Why am I obliged to act in 'conformity with Truth, Utility, Fitness of things, or any other criterion 'which may be proposed, as the test of right and wrong?'—To these questions no proper answer can be given, but that it is *the Will of God;* and that if we obey not *His* Will, we must abide the consequences, and suffer the penalties attached to disobedience. This is the *sanction*, the *only* sanction, which can strictly be said to *oblige* us to any particular rule of conduct: and this (as was before observed) must depend on the *declared* purpose of the Almighty, to reward or punish us, according to our conformity or opposition to such rule."

In the Eighteenth Discourse, the author thus sums up his arguments, in the five preceding discourses, on the inability of man to frame a religion for himself; on the insufficiency of natural, moral, or metaphysical philosophy, to lead him to a knowledge of divine truth; on the reasonableness of taking faith for his guide in matters above the reach of human discovery; and on the inap-

"* Baker on Human Learning, chap. 6.

plicability

plicability of a priori reaſoning on ſuch ſubjects; in the following propoſitions.

"I. As all religion is founded in the knowledge of God, of a Future State, and of the Divine Will, a Religion which does not give us ſatisfactory information on theſe points, is no Religion at all, or worſe than none.

"II. Man is unable to acquire any certain knowledge of theſe points, without Revelation; and, conſequently, is unable to frame a Religion for himſelf.

"This propoſition is proved in two ways: from the *fact*, that he never *did* attain to ſuch knowledge; from the *reaſon* of the thing, which ſhews that he never *could* attain to it.

"That he never *did* attain to it, appears from a fair and impartial ſtatement of the condition of the Heathen world before the preaching of Chriſtianity; and of the condition of barbarous and uncivilized countries at the preſent moment.

"That he never *could* attain to it, is proved by ſhewing that human Reaſon, unenlightened by Revelation, has no *foundation* on which to conſtruct a ſolid ſyſtem of Religion; that all human knowledge is derived from external communications, and conveyed either through the medium of the ſenſes, or immediately by Divine Inſpiration; that thoſe ideas which are formed in the mind through the medium of the ſenſes, can communicate no knowledge of *ſpiritual* things; and that, conſequently, for this knowledge we muſt be indebted wholly to Divine Revelation.

"In reply to the arguments uſually alledged to prove the ſufficiency of Natural, Moral, or Metaphyſical Philoſophy, to guide us into religious truth, it was argued as follows:—

"*Natural* Philoſophy being wholly converſant with objects of *ſenſe*, it is impoſſible that the phenomena, which are preſented to its inveſtigation, ſhould enable us to diſcover *ſpiritual* truths, which have no perceptible connection with *ſuch* objects.

"*Moral* Philoſophy, without the ſanction of Revelation, is radically defective in its principle; becauſe the foundation of *moral obligation*, properly ſo called, *is the will of God;* and becauſe, without Revelation, we cannot clearly know in what *relations* we ſtand to the Supreme Being; nor be aſſured that we are paying him an *acceptable* ſervice.

"*Metaphyſical* Philoſophy, although it profeſſes to treat of *mind* as well as of body, and to inveſtigate the forms, qualities, or internal eſſences of things, rather than their external characters, is yet incompetent to inſtruct us in Theology, or ſpiritual truths; becauſe its concluſions muſt be drawn either from objects of *ſenſe*, or from the phenomena of the *human* mind; the former of which cannot advance us to an accquaintance with the ſpiritual and inviſible world; nor the latter diſcloſe to us the mind and will of God, which is the true ſource and fountain of all Theological truth.

"III. Revelation being thus neceſſary to enable us to attain to a knowledge of the firſt principles of Religion, it becomes reaſonable and neceſſary, to take *Faith* for our guide; i. e. it is reaſonable and neceſſary, that we ſhould *rely on the Divine word*, for our knowledge of religious Truth.

"This poſition reſts upon the acknowledged Attributes of God, his Omnipotence, his Omniſcience, and his Veracity; that he is *able* to make what communications he pleaſes, that his *knowledge* is perfect and univerſal, and that he cannot *lye*. Unbelievers can only refute this poſition, by proving that theſe Attributes do not belong to God, or that the *Divine* wiſdom and truth are no

more

more to be relied upon than the *human:* that is to ſay, they muſt prove either the perfection of Man, or the imperfection of God.

"IV. From man's inability to know any thing of Religion, further than it is revealed to him, and from the neceſſity of his receiving it by Faith in God's word, it follows, that it is not allowable for him to *judge* of Revelation, upon any principles *ſubverſive of Faith.*

"Since Faith originates in a conviction of the wiſdom and truth of God, it cannot, conſiſtently with itſelf, be ſwayed by arguments which militate againſt the Divine authority: and ſince the ſubjects, with which Faith is converſant, are things beyond the reach of human intellect, it is bound to receive the truths communicated through Revelation, not as matters of controverſy, but as the inconteſtable dicta of Supreme Wiſdom.

"Unbelievers can only ſet aſide this propoſition, by bringing poſitive evidence, that God hath releaſed men from their obligation to rely upon his word; which is too abſurd to be ſuppoſed:—or, by diſproving, upon ſome certain and infallible data, what, upon the authority of God's word, we are called upon to believe; which is too blaſphemous to be admitted.

"From the foregoing Propoſitions may be deduced two corollaries which will ſerve as maxims of controverſy, in the diſcuſſions between Infidels and Believers; and a departure from which may be conſidered as indicating '*an* '*evil heart of unbelief.*'—Firſt; that Revealed Religion muſt be received as true, unleſs clear and ſolid arguments can be brought to invalidate the proofs of its *coming from God.*—Secondly; that no argument to that effect is admiſſible, but ſuch as relates to its evidences as a matter of Fact."

In the five ſubſequent diſcourſes the Hiſtorical Evidences of Chriſtianity are conſidered and enforced, in a conciſe, luminous, and impreſſive manner. The author ſhews that both ſacred and profane hiſtory combine to prove certain facts; and, in particular, that before the period at which Chriſtians declare the birth of Chriſt to have taken place, the very name of Chriſtianity was unknown; and that ſubſequently to that epoch, it was a matter of notoriety, was acknowledged, received, and protected. On the ſuppoſition that Chriſtianity was a mere fable or impoſture, as ſome modern infidels have impiouſly ſuggeſted, it is not poſſible to account for theſe, and other admitted, facts; while the Chriſtian has a plain unvarniſhed hiſtory to relate.

"In the reign of Auguſtus Cæſar, a remarkable perſon, named JESUS, was born in the land of Judea, who, though of lowly parentage and education, came forth at an early age as a Teacher ſent from God; wrought numberleſs miracles in the preſence of multitudes of ſpectators; aſtoniſhed all who heard him by the excellence of his doctrines, and the 'authority' with which he declared them; won the admiration of all men by his ſpotleſs life and converſation; boldly rebuked the vices, corruptions, and errors of his countrymen, even of thoſe who were moſt diſtinguiſhed for learning and authority; predicted many very extraordinary events which exactly came to paſs; made diſciples of men of low birth and mean occupations, whom, though uneducated and ignorant, he enabled to preach with great power and effect, and to perform many wonderful works; forewarned theſe men, that neither he nor they were to receive in this world any recompenſe of wealth, power, or reputation, but that they would be expoſed to continual poverty and perſecution;

'went A

'went about doing good' to all, both friends and enemies; endured the utmoſt malice of the Jewiſh Rulers and the madneſs of the people; ſubmitted to the moſt cruel and ignominious ſufferings with unparalleled meekneſs and fortitude; died, and was buried in a ſepulchre purpoſely ſecured and guarded to prevent any attempt on the part of his followers to fabricate a ſtory of his revival; roſe again nevertheleſs, on the third day, and appeared at ſundry times to his diſciples; and, laſtly, aſcended viſibly into heaven, bleſſing his apoſtles, and promiſing that, within a ſhort time, they ſhould be 'endued with power from 'on high,' and miraculouſly gifted through his name to ſhew ſigns and wonders, to caſt out devils, to heal the ſick, to ſpeak with new tongues, to preach the Goſpel among all nations, and ſpread abroad the knowledge of it to the uttermoſt part of the earth.

"This narrative, contained in the writings of the four Evangeliſts, is followed by a circumſtantial account of the fulfilment of this laſt promiſe of Jeſus, in the ſudden and miraculous deſcent of the Holy Spirit upon the Apoſtles; whence they were empowered to ſpeak languages of which they were before wholly ignorant, to work great and ſignal miracles, and to preach doctrines far beyond the wiſdom of man to invent or to conceive. This they did, notwithſtanding the rage and bigotry of the Jews, and the proud philoſophy of the Heathens; making proſelytes of all nations, and among all ranks and degrees of men, though without bribe to offer, worldly intereſt to promote, or any means of gratifying the corrupt paſſions of human nature; and finally ſealing with their blood the truth of the doctrines which they taught, and of the facts which they atteſted on their own perſonal knowledge.

"Beſides theſe preachers of the Goſpel, there was alſo one of ſtill more extraordinary character and circumſtances, a man bred and born a Jew, a bigotted diſciple of the ſtraiteſt ſect of Judaiſm, a vehement perſecutor of the followers of Jeſus, and ſtimulated by intereſt and inclination to do every thing in his power to cruſh this Religion in its very infancy. Yet was this man ſuddenly, and in a moſt wonderful manner, converted to faith in the Goſpel, became one of its moſt ſtrenuous and ſucceſsful Preachers, and ſuffered martyrdom for its ſake.

"Reſpecting facts of ſo extraordinary a kind as theſe, it ſeems impoſſible that any perſons profeſſing to relate them from their own perſonal knowledge ſhould be themſelves deceived; and equally impoſſible that they ſhould impoſe them on others as true, if they had not really taken place. The evidence of men's ſenſes is the proper proof of all human tranſactions: and nothing is here related of which the ſenſes of mankind were not fully competent to form a judgment. There was alſo the greateſt publicity in the things ſaid to have been done: and they were of ſuch a nature as not to admit of any impoſition by art, or any fallacy from accidental cauſes."

We cannot follow this able divine through the whole of his arguments on the different evidences of the Chriſtian religion; nor, indeed, is it neceſſary to exhibit any more ſpecimens either of his mode of reaſoning, or of the ſtyle of his compoſition. He has proved himſelf a moſt able champion of the Chriſtian cauſe, abounding in zeal, but equally abounding in judgement. He is ſtrong without ſeverity; temperate without tameneſs: he oppoſes his adverſaries with fairneſs, but makes no unguarded nor unwarrantable conceſſions: he proves, by his own exertions, the efficacy of human

human reaſon, when properly directed and virtuouſly applied; while he marks its boundaries with preciſion, reproves its tranſgreſſions with firmneſs, and aſſerts with conſiſtent ſtedfaſtneſs the empire of FAITH.

The ſtyle, throughout the work, is uniformly perſpicuous, nervous, and claſſically correct. We have noticed only a ſingle word to which an objection can be urged, in the two volumes. In pp. 96 and 285 of vol. ii, the term *promotive* occurs, which is not a legitimate expreſſion, and for the uſe of which we know no example.

A Portraiture of Quakeriſm, as taken from a View of the Moral Education, Diſcipline, peculiar Cuſtoms, Religious Principles, political and civil Economy, and Character of the Society of Friends. By Thomas Clarkſon, M. A. Author of ſeveral Eſſays on the Subject of the Slave-Trade. 3 vols. 8vo. Longman. 1806.

THAT a clergyman of the Church of England ſhould ſit down to write a Portraiture of Quakeriſm, ſeemed to us on firſt ſight to be a *little* out of the common courſe of authorſhip; but when we found, from a peruſal of the volumes before us, that they contain an almoſt uninterrupted eulogy of the Quaker ſyſtem, in principle as well as in practice, we were obliged to pronounce the work, at leaſt *ex cathedrâ*, and to conclude that, if the author had not actually joined in fellowſhip with the ſociety, he muſt at any rate have abjured many of thoſe principles and doctrines which he held at the time of his ſubſcription.

The truly reſpectable ſociety here *pourtrayed* is *now* known to the public chiefly in the walks of commerce and of practical morality; for their theological controverſies and polemical exacerbations, which rendered them obnoxious to the different profeſſors, and more offenſible to the world, ceaſed near a century ago: we ſee them *individually* on every exchange, and in every market, and on occaſions of public diſtreſs and the preſſure of calamity we always find them prompt and forward to relieve: but in the hours of leiſure and relaxation we never meet them in the ſocial circle, nor at any of the places of public amuſement; ſo that our intelligent readers will, perhaps, be ready to wonder how the author found means to obtain an acquaintance with the *interior* of the ſect ſufficient for ſo ample a developement of it: this he will explain.

Mr. Clarkſon publiſhed, nearly twenty years ago, an Eſſay on the African Slave-Trade, which obtained the firſt prize in the Univerſity of Cambridge; and, in conſequence of this and other publications on the ſame ſubject, he ſoon became acquainted with the *Society of Friends*, many of whom had long before been deeply impreſſed with the ſame notions of that trade, and had been ſeduloufly employed to effect its ſubverſion.

" From

"From the year 1787," ſays he, "when I began to devote my labours to the abolition of the ſlave-trade, I was thrown frequently into the company of the people called Quakers. Theſe people had been then long unanimous upon this ſubject. Indeed, they had placed it among the articles of their religious diſcipline. Their houſes were, of courſe, open to me in all parts of the kingdom. Hence I came to a knowledge of their living manners, which no other perſon who was not a Quaker could have eaſily obtained."

The ſubject of the Portraiture is treated under the different heads of moral education, diſcipline, peculiar cuſtoms, and religious tenets, in which, having ſummoned to his aid the all-ſalutary *ſcience of bookmaking*, the potent inſtruments of which are tautology and amplification, and its motto "*about it, gentle Goddeſs, and about it*," the author has eked out three fair ſized octavos of ſweet mellifluous praiſe, ſometimes we muſt confeſs rather over-loaded: much of what he meets with among this ſecluded and unknown ſect is ſuperlatively *excellent*, almoſt every thing *good*, and ſome few things *only* might be rather better: but, alas! where is *perfection* to be found? "Humanum eſt errare."

We ourſelves reſpect the Society of Friends as members of ſociety; the benevolence, moral rectitude, and commercial punctuality of its members, have always excited our ſincere eſteem, although we cannot coincide with their religious opinions, nor with many of their *peculiar cuſtoms*: but whilſt we eſteem the Quaker character, we muſt not loſe ſight of *moderation*, and the author's eulogy is ſometimes *extravagant!* A Kamtſchatkan, or an Anacharſis, if he ſhould chance to travel in this country, and ſhould firſt meet with theſe volumes, might be ſo far miſled by them, as to imagine that there was nothing in ſociety *quite good* except among the Quakers: no moral excellence, male or female, but eſpecially female; no juſt eſtimate of human life; but little real piety and true religion, except among the Quakers.

However, if we be rightly informed, the high-ſounded titillating melody of praiſe which pervades theſe volumes is not more than the ſociety has been capable of inhaling; for it ſeems that nearly a whole impreſſion has been already ſold, chiefly amongſt themſelves, without any avaricious intervention of bookſellers, thoſe dear-bought obſtetricians to authors.

"There is one trait in the Quaker manners which runs through the whole ſociety, as far as I have ſeen, in their houſes, and is worthy of mention. Their hoſpitality in their own houſes, and their great attention and kindneſs, ſoon force out of ſight all ideas of uncourteouſneſs. The Quakers appear to be particularly gratified when thoſe who viſit them aſk for what they want. Inſtead of conſidering this as a rudeneſs or intruſion, they eſteem it as a favour done them. The circumſtance of aſking on ſuch an occaſion is to them a proof that their viſitors feel themſelves at home. Indeed they almoſt always deſire a ſtranger who has been introduced to them, '*to be free.*' This is their uſual expreſſion. Nothing can be more truly polite

polite than that conduct to another, by which he ſhall be induced to feel himſelf as comfortably ſituate as if he were in his own houſe."

We certainly would not adviſe authors or others to quarrel with their bread and cheeſe, but true gratitude for true hoſpitality never need overleap the boundary of true moderation; and if this were any part of the general motive for the ſtrain of eulogy which runs through the work, we muſt conceive that it is overdone; that it is more than the nature of the caſe requires: that, however graciouſly it may have been accepted by the Society of Friends, it is nevertheleſs too much for the taſte of general readers.

Whilſt the lady was ſitting for the portrait, ſhe ſeems to have admitted the painter to her entire confidence; and he may have diſcovered, whilſt he was etching, how much colouring he might venture to lay on the picture: his calculation ſeems to have been tolerably accurate, if we may judge from the reception of the work.

Every privation which the Quaker ſyſtem preſcribes is ſupported in detail; and becauſe evil paſſions are frequently generated at play, at the theatre, in novel reading, in dancing, muſic, and field diverſions, therefore it is argued that ſuch purſuits ought to be totally avoided; that is, the Quakers hold this doctrine, and our author takes up their cauſe. Moderation is our *watch word*, and *we* have no objection to the *uſe* of a thing merely becauſe fools *abuſe* it: neither can we from our experience join with the author in his opinion, that "the youth of this ſociety who are educated under this ſyſtem of privations, get earlier into a knowledge of juſt ſentiments, or into a knowledge of human nature, or into a knowledge of the true wiſdom of life, than thoſe of the world at large." If by the words "*world at large*," the author mean civilized ſociety at home of ſimilar rank, which is the only compariſon he ought to make, we deny the fact. Negation of vice does not involve poſſeſſion of virtue; nor ſectarian maxims, repeated by rote, a knowledge of human nature and the true wiſdom of life.

It ſeems to us rather ungracious to beſtow an almoſt unqualified approbation on the Quaker ſyſtem of *moral education*, when it is at the expence of the character of ſociety at large, unleſs ſociety at large were ſo deeply involved in turpitude and deformity as to warrant it.

We know that a great proportion of thoſe who indulge in the pleaſures of muſic, dancing, the theatre, and other diverſions here enumerated, retain the moral, amiable, ſocial, and ſympathetic virtues in as great a degree as any perſons whatever: indeed, the author ſeems willing to allow ſome latitude in the purſuit of muſic, and to except that from the general cenſure: he would probably conſider this accompliſhment an additional charm in the character of the Quaker ladies, for whom he ſhews ſo decided a partiality.

His marked preference for Quaker ladies is evinced by the following quotation, and we ſhrewdly ſuſpect that theſe ſentiments, and

others of ſimilar tendency in different parts of the work, may have coſt the author a *curtain lecture*, and that they may ſometimes occaſion him to ſit uneaſy in female circles of his own community.

"When men wiſh to marry, they wiſh at leaſt, if they be men of ſenſe, to find ſuch women as are virtuous, prudent, and domeſtic; ſuch as have a proper ſenſe of the folly and diſſipation of the world. Now, if a Quaker looks into his own ſociety, he will generally find the female part of it of this deſcription. Female Quakers excel in theſe points. But if he looks into the world at large, he will generally find a contraſt in the females there. Theſe, in general, are but badly educated. They are taught to place a portion of their happineſs in finery and ſhow. Utility is abandoned for faſhion. A kind of falſe and dangerous taſte predominates. Scandal and the card-table are preferred to the pleaſures of a rural walk. Virtue and modeſty are to be ſeen with only half their energies, being overpowered by the noxiouſneſs of novel-reading principles, and by the moral taint which infects thoſe who engage in the varied rounds of a faſhionable life. Hence a want of knowledge, a love of trifles, and a diſſipated turn of mind, generally characterize thoſe who are conſidered as having had the education of the world."

The diſcipline of the Quakers is exerciſed in their monthly, quarterly, and yearly meetings, which the author has choſen to call *Courts*; for what reaſon we know not, nor do we think this term is ſanctioned by the uſage of the ſect: in fact, there does not appear to be any near approximation to our courts of law, nor any thing like *Judge or Jury* in them; and our readers will probably be at a loſs to conceive how any great deal of important buſineſs can be tranſacted in theſe courts, or any matters in which diſcuſſion and debate precede the deciſion; for the mode of aſcertaining the deciſion appears to us ſingular, and liable, if practiſed on a broad ſcale, to very ſerious objections.

"It may be obſerved, that whether ſuch buſineſs as that which I have juſt detailed, or any other ſort, comes before the meeting, it is decided, not by the influence of numbers, but by the weight of religious character." We apprehend the initiated underſtand this. Again, ſpeaking of the formation of theſe meetings, he ſays, "We have ſeen, on a former occaſion, the Quakers with their ſeveral deputies repairing to different places in a county; we are now to ſee them repairing to the metropolis of the kingdom. A man cannot travel at this time, but he ſees the Quakers in motion from all parts, ſhaping their courſe for London, there to exerciſe, as will appear ſhortly, the power of deputies, judges, and legiſlators, in turn, and to inveſtigate and ſettle the affairs of the ſociety for the preceding year."

In theſe meetings, beſides other matters, cognizance is taken of the deviations from preſcribed rules, in the conduct of individuals; and if theſe deviations be very important, and perſiſted in, excluſion from membership enſues; and on this point the author argues, or rather pleads the cauſe in a manner not ſatisfactory to us.

"Thoſe

"Thoſe who are born in the ſociety, are born under the ſyſtem, and are in general educated for it. Thoſe who become converted to the religion of the ſociety, know beforehand the terms of their admiſſion. And it will appear to all to be an equitable inſtitution, becauſe in the adminiſtration of it there is no exception of perſons."

We did not know that the equal adminiſtration of laws conſtituted the equity of the laws ſo adminiſtered, and we think the argument of the above quotation more applicable to a country *benefit club, which has printed rules for the uſe of its members,* than to a religious ſociety profeſſedly eſtabliſhed on Chriſtian principles.

From the rules and regulations of every Chriſtian ſociety an appeal will always lie to the principles on which they are profeſſed to be founded, and *to the record* from which thoſe principles are extracted or educed. If any of the deviations of individuals cognizable by theſe meetings, and which incur the diſpleaſure of the ſociety, or the pains of excommunication, ſhould be found to be deviations from rules not authorized by that record, ſuch diſpleaſure and ſuch pains are evidently unjuſt and unwarranted, and are certainly not equitable merely becauſe they may be *equally diſpenſed to all.*

Let us try one inſtance only, and one as ſtrictly adhered to by this ſect as any other, that of one of their members forming the marriage contract *with a perſon of another perſuaſion.* St. Paul ſays, "If any brother have a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away: and the woman which hath a huſband which believeth not, and he be pleaſed to dwell with her, let her not leave him; for the unbelieving huſband is ſanctified by the wife, and the unbelieving wife is ſanctified by the huſband."

We think it may be fairly concluded that St. Paul, with theſe ſentiments impreſſed on his mind, would not have inſtituted that portion of the Quaker ſyſtem which preſcribes excommunication for this offence, however otherwiſe meritorious the parties may be. Neither in the Goſpel, nor in the Acts of the Apoſtles, is any preciſe direction to be found relative to this ſubject, but the ſpirit of the whole is decidedly againſt any ſuch reſtriction as the Quakers impoſe; and we are fully perſuaded their rule in this caſe is unchriſtian and untenable on a *legitimate appeal.*

So much for our author's powers as an advocate and a logician; our readers may, if they pleaſe, try his other reaſonings and other of the Quaker rules by the above mentioned Chriſtian criterion, the one which *muſt* be admitted, and the only one which *can* be admitted, in any Chriſtian ſociety.

"The peculiar cuſtoms" of the Quakers in dreſs, language, decorum, &c. &c. are diffuſely treated; theſe are well known to the world; and the author ſupports his character of advocate and apologiſt throughout the work. It is not our buſineſs, nor conſiſtent

with our limits, to diſcuſs theſe points ſeverally. How far ſuch peculiarities contribute to the formation of virtuous conduct, and how far to that of ſectarian pride, our readers may determine for themſelves, and will doubtleſs determine variouſly, according to their different experience and their different views; but there is one effect ariſing from them which muſt be ſtrikingly obvious to all, and in which we muſt all agree, and that is, that theſe peculiarities produce a ſeparation and ſecluſion from general ſociety, which nothing but the ſpirit of commerce could ever have broken in upon. It is this ſpirit, and this only, that has prevented the Quaker ſyſtem from becoming a perfect monaſtery, and the Quakers from becoming perfect monks. The walls, it is true, are not built of ſtone or of wood, but with materials perhaps ſtronger than either—with *diſcipline*; and they are formidable enough to operate on the orthodox a ſecluſion from general ſociety at every point, but at the breaches which the ſpirit of commerce continually makes, and which, when made, are ſure to form outlets too wide to be ſtrictly guarded. We value the facilities of acceſs to general ſociety ſo very highly, and eſtimate the effects of an *eaſy* intercourſe with our fellows, ſo favourable to virtue and to the cultivation of all the beſt emotions of humanity; to benevolence, good nature, urbanity, and to all the amiabilities of life, that, we are free to confeſs, we look with ſuſpicious eye on every thing that would tend to ſeceſſion, on every thing that would ſhut up and ſeparate, on every thing that would create what is ſtrongly marked in this ſect—the *eſprit de corps*.

We muſt, therefore, conſider the "peculiar cuſtoms" of the Quakers as meriting not an apology, not an eulogy, but a free and unſhackled diſcuſſion; and the light of ſcientific ſentiment, that light before the beams of which all errors and abſurdities fly one by one unto the full effulgence.

Our author commences his view of the "religion" of the Quakers with a ſentiment truly liberal, to a part of which all *zealous* ſectarians will be likely to demur.

"If men do but fear God, and work righteouſneſs, whatever their Chriſtian denomination may be, it is ſufficient. Every ſyſtem of religion which is founded on the principles of Chriſtianity muſt be capable, if heartily embraced, of producing temporal and eternal happineſs to man. At leaſt, man, with his limited underſtanding, cannot pronounce with any abſolute certainty that his own ſyſtem is ſo far preferable to that of his neighbour, that it is poſitively the beſt; or that there will be any material difference in the future happineſs of thoſe who follow the one or the other."

They who are deſirous of ſtudying the religious creed of the Quakers, or, to ſpeak more technically, their *ſcheme of ſalvation*, will find a pretty ample and diffuſive developement of it in this part of the work, and to ſuch we recommend the peruſal of it.

With reſpect to their leading tenet, that of immediate emana-

tory

tory inſpiration, we conceive the author (who is ſtill the advocate) is not quite correct when he ſtates, or rather *implies*, that this was a doctrine held by the primitive fathers and the Proteſtant reformers. We believe, that neither Gregory, Jerome, Luther, nor Melancthon, if living at this moment, would concur *preciſely* with the Quakers in this point: they ſupported the doctrine of the immediate operation of the Spirit of God on the heart, and, probably, with but few ſhades of difference from each other; but it was always, or for the moſt part, in connection with outward means: they appear to have believed that the Word, as delivered, could not operate any beneficial effect on the ſoul, without the intervention and co-operation of the Spirit of Grace; but they did not generally expect or wait for thoſe independent and unconnected emanations and influences which the Quakers profeſs to experience.

As this is a very leading point in the ſyſtem of quakeriſm, the author ſhould not, as a theologian, have involved it in ambiguity, or, out of complaiſance to the Quakers, have ſuffered the *unwary* reader to go away with an impreſſion that the primitive fathers and the reformers were Quakers; Quakers, at leaſt, in the *eſſence* of their ſpiritual belief. Inſtead of *implying* the identity of their metaphyſical opinions and faith, he ſhould have pointed out the preciſe diſtinction. His acquaintance with theological literature muſt have taught him that there is a difference, and his office ſhould have been not to blend, but to diſcriminate.

The character of the Quakers for "morality, benevolence, humanity, complacency of mind, ſtedfaſtneſs, true courage, punctuality to engagements," &c. &c. &c. is *pourtrayed* in a very flattering manner; to which the few unfavourable points towards the end ſerve rather as a foil than a counterpoiſe.

We hope the author may be ſincere and faithful in his Portraiture, and we have no reaſon to doubt the truth of the character in theſe points; but we think the eulogy is rather more, the colouring rather higher, than true modeſty and *moderation* could without a bluſh either give or receive. If the Portraiture be faithful, and the eulogy ſincere, we do not ſee how the author can be any thing elſe than a convert, or how he can eſcape an intimate union and communion with a ſociety he ſo highly and generally approves and extols. Actions ſpeak louder than words, and he ſhould ſeal his teſtimony by proſelytiſm.

It appears that the numbers in this connection are on the decline. "The general opinion is, and the Quakers, I apprehend, will not deny but lament it, that thoſe who go out of the ſociety are, upon the whole, more numerous than thoſe who come into it by convincement; and, therefore, that there is, upon the whole, a decreaſe among them." This is not concluſive reaſoning; for the author allows, in another place, that "the Quakers are a ſober and temperate people; that they generally marry at a proper age;

and

and that they have large families. It is therefore impoſſible, if the deſcendants of the early Quakers had continued in the ſociety, that their number ſhould not have been much larger than we find it at the preſent day; and if ſo, there muſt have been a ſeceſſion or an expulſion, amounting, notwithſtanding all influx by converſion, to a decreaſe."

"That the Quakers are on the decline, there is no doubt;" but inſtead of lamenting the fact, as our author does, we are inclined to view it as a ſymptom of the general improvement of ſociety at large, and of the daily increaſing light of ſcience. The glorious liberty of the *Britiſh* preſs, freedom of diſcuſſion, and an unlimited circulation of opinion, whilſt they generate and foſter the broad principles of genuine Chriſtianity, tend at the ſame time to break the charm of ſectarian ſyſtems, and, by the colliſion of ſentiment, to ſmooth the aſperities of prejudice, and cleanſe away the ruſt of error and ignorance, accumulated by the ſtagnant torpor of monaſtic ſecluſion: they illumine the receſſes which before were gloomy, enliven the paths which before were dreary, and open to the philanthropiſt a more ſure proſpect of the future melioration of mankind than the world has ever enjoyed.

We have paid more attention to the work before us than many of our readers may think it merits; but it ſeemed a novelty to us, for a clergyman of the church of England to ſtand forth as an apologiſt for the Quakers. However, we may venture to aſſert, that the ſociety has not found ſo general an apologiſt and advocate ſince the days of Barclay: and, provided they can digeſt the ſtrain of eulogy, they may certainly think themſelves peculiarly favoured.

If we had judged *a priori*, we ſhould have pronounced, what appears to be the fact, that the work would find a ready ſale within the circle of the ſociety, and it may, as the author apprehends, be ſerviceable within that circle, "by affording to the Quakers themſelves ſome leſſons of utility:" but whether the world at large will liſten to the voice of the charmer, or whether, if they ſhall attend to his delineation and his arguments, it ſhall produce any augmentation of numbers to the ſociety, or any diffuſed conviction of the truth of the Quaker ſcheme, and the propriety of its habits and peculiarities, we will not preſume to predict: we have not the ſpirit of prophecy, nor do we pretend to ſuch powers; but if we were to hazard an opinion, we ſhould ſay, that the temper of the times is not adapted to the religion of the Quakers, nor is quakeriſm at all calculated ever to become the popular religion.

The ſtyle of the work is very far from being elegant or claſſical; looſe and unconnected, it is defective in concord; ſententious, but not terſe; dogmatical, but not nervous: ſuch a ſtyle muſt always want dignity and impreſſion.

My Pocket Book; or, Hints for "A Ryghte Merrie and Conceitede" Tour in Quarto; to be called, "The Stranger in Ireland," in 1805. By a Knight-Errant. 12mo. Pp. 240. Vernor and Hood. 1807.

OUR readers will readily perceive, from the title-page of this little book, that it is written in ridicule of Sir John Carr's "Stranger in Ireland," reviewed in one of our former volumes. To ſay the truth, we think that Sir John, in that Tour, rendered himſelf a fair ſubject for ridicule: had he emptied the contents of his Pocket Book, or Common-place Book, with his whole budget of bulls, jokes, and anecdotes, into a moderate ſized duodecimo, he might have ſupplied a tolerably amuſing companion for a poſt-chaiſe; but to ſwell them into an enormous quarto, was really to tax both purſe and patience much too highly. We are truly ſorry, when we ſee men of real ſenſe, information, and talents, and Sir John Carr poſſeſſes no ſmall portion of theſe requiſites in the compoſition of a literary character, ſo miſled. The *Knight-Errant* who now enters the liſts with him, wields his light weapon with conſiderable ſkill and addreſs; but he combats with temper, and his hits, though made with dexterity, are devoid of malice. Any attempt to analyze ſuch a compoſition would be abſurd, and any attempt to convey an adequate idea of it to our readers, without a ſpecimen, would be equally ſo. We ſhall, therefore, extract the mementos or memoranda for cap. 11.

"DUBLIN Bay.—The ſun ſhines here. Never ſaw ſuch a proſpect. Look into Oſſian when you get home for ſomething about *mountains with grey heads*, and *ocean ſmiling with a blue face*. Query: Can a perſon be ſaid to *ſmile* when he looks *blue*? The ocean may perhaps!

"As I entered the bay, 'the rugged hill of Howth' was there, as uſual, 'on the *right*.'—'Its rocky bays' alſo. At preſent it's like nothing but itſelf. If, however, it could get what it *wants*, that is, *a volcano*, 'I was well informed' that it would reſemble 'the beautiful bay of Naples.' Here *the ſea is fringed*, and the light houſe has *an alabaſter front*. The light of the octagonal lantern of this houſe is '*increaſed* by *reflecting* lenſes.' Query —*magnifying*. Perhaps *reflecting* is wrong? Enquire of thoſe who know *ſomething* about the matter.

"Now change ſides. To be even with the right, on the left '*were* the town of Dalkey, with its romantic rocks.' Above, the Wicklow mountains aſcend 'with majeſty.'

"Be 'enraptured' with the ſight, and introduce an Iriſh ſailor, with a nod, ſaying, 'By Jaſus, your honour! you're right there: it is God's own country.' Theſe little things ſhew that a man has really been in the country which he deſcribes.

"Say ſomething about Dean Swift and the Drapier. It will come in here very well.

"*Bulls* are thought to be peculiar to the weſt, but here we have two called 'the north and ſouth bulls,' and deviliſh dangerous bulls they are too. A packet loſt, not by being run at, but by running on one of them.

"Inſtance

" Inſtance of a noble 'preſence of mind.'—Hang a quaker up in the ſhrouds of this packet, and make him ſay to a fellow ſufferer, juſt as the ſhip ſeemed about to ſink, 'Friend, ſhould we eſcape death this time, canſt thou inform me when the next Liverpool packet will ſail?'

" Dublin looks little though it's big.—Why? 'For want of towers and ſpires.'

" The mole.—Refer to ſome printed account for its date and dimenſions. 'The inner ſide of the mole reminded me of the wonderful enbankments which I had ſeen on the ſides of the Neva. See my travels—'*a Northern Summer*'—which buy.

" The maſter of the 'Union packet' was very civil to me.—'Before you land,' commend the Union 'as infinitely the *ſwifteſt* ſailing veſſel in the ſervice.' This I can ſafely do from my own knowledge, as (ſee chap. I.) I expected to arrive in *nine hours*, and was *two days and nights*.

" Paid 'three ſhillings,' while 'along-ſide the pigeon-houſe,' for a cuſtom-houſe fee.—Don't like this pigeoning.

" Three miles to the capital. A long coach—bad horſes.

" Aſk the reader whether he 'loves a laugh,' and then tell him that you took a bundle from 'one of the loveliеſt daughters of green Erin,'—in other words—'the niece of two Scotch butchers, which coſt you a pair of pantaloons, through its contents being 'a large piece of prize pork,' whoſe fat oozed out, and larded your lean legs.

" I doubt whether this will create a laugh, therefore I ſhall add another joke, and roundly aſſert that the 'ſecretary of a celebrated Engliſh agricultural ſociety received orders from its committee to buy ſeveral copies of Mr. and Miſs Edgeworth's *Eſſay on Iriſh Bulls*, for the uſe of the members, in their labours for improving the breed of cattle.'

" Call the eſſay an 'admirable book.'—You can't make too many friends—nothing like praiſe—honey for flies. Remember this all through your writings.

" Ringſend, a 'horrible ſink of filth.'—Turn up your noſe, and ſay you don't like dirt at all.

" The *Jaunting Car*, 'an open carriage, mounted on two ſmall wheels, drawn by one horſe.' The company ſit back to back, and the Iriſh call it a *vis à vis*—I called it a '*cul à cul*;' but I muſt ſay that I *heard* it called ſo, and that I don't think it *delicate*.

" Complain that the Iriſh are miſrepreſented. In Spenſer's time, the wild Iriſh were believed to have wings, and it was lawful to ſhoot 'em—*flying* I ſuppoſe; and if not otherwiſe, there was no great harm done.

" 'On this ſide of the water' (meaning England) nobody know any thing about the virtues of the Iriſh. It was left for me to diſcover that they are not wild and paſſionate, but mild and gentle; not raſh and inconſiderate, but conſiſtent, wiſe, and prudent.

" As Sir Iſaac Newton ſets his face againſt tradition beyond one hundred years, it will be well to ſay ſo, and then flouriſh about not enquiring concerning the ſailing of Jaſon and the Argonauts for Ireland, or the deſcent of the Iriſh from Magog. If they think it, why e'en let them; I am a good-natured fellow, and 'would diſturb no people in their fancy.' I am 'no antiquarian,' therefore all I ſay about the *Chineſe*, the Carthaginians, Meleſians, &c. may be taken for learning, but, depend upon it, it is not *knowledge*. This aſſertion muſt be ſoftened down.

" Though

"Though no antiquarian, it will perhaps be wiſe to make ſome ſhew here, which, with the aſſiſtance of Goldſmith's Citizen of the World, will not be difficult. Leave out his *King Atoes*, and put in an Iriſh King, as thus:—The Emperor *Ki* is certainly the ſame as *Conar* King of Ulſter; for if we merely change K into *Co*, and i into *nar*, we have *Conar* beyond all manner of doubt. Clearly, then, the Chineſe and Iriſh monarch were one and the ſame perſon.

"It will now be high time to tell the reader what I am about.—He may be ſhrewd, but I'll be hanged if he would ever know, if I did not tell him. 'My attempt is to ſketch the modern Iriſh.'—Yes, ſir, 'and principally to deſcribe what I ſaw.' Mark *principally*, for I ſhall occaſionally deſcribe what neither I nor any body elſe ever ſaw.

"At the Royal Hotel, in Kildare Street, I waſhed my hands and face; but this is to be ſtyled 'gratifying ablutions.'—'Traverſe the city;' that is, fetch a walk. Merrion Square like Cavendiſh Square. On the fountain, in the middle, is an inſcription to the Duke of Rutland.—Copy it by all means; it will fill half a page.

"'Roved through many noble ſtreets; frequently ſtruck with the novel ſounds of—Blood and ouns; make haſte, Pat, by my faith and ſhoul.' This alone will be enough to prove that I have been in Ireland.

"'Took a ride' in a *Jingle*.—This carriage *reſembles* a coach when it is not a coach; viz. 'after the doors and the upper ſides and roof are removed.' It is called a *Jingle* from its rattling—the thing ſpeaks for itſelf—*res ipſa loquitur*. The fare ſixpence each—no ſtarting without the uſual complement. He that objects to pay for the vacant ſeats, muſt, till they are filled, 'Sit like Patience on a monument.' The quotation is new and pretty.—As there is only one horſe, and ſix paſſengers, I may, ſuppoſing Patience to be looking at the miſerable animal, add, 'ſmiling at *grief*.'—'People of the firſt reſpectability ride in them.' I rode—Every low Iriſhman is called Pat. Tell the reader that Pat is 'an abbreviation of Paddy,' though Paddy is 'derived from *Saint Pat*rick.' 'Saint Patrick was a tangible being.' No one but an infidel can doubt it. The Iriſh ladies approach the altars of 'the immaculate Brigid, the virgin Saint of Ireland,' (Query, the only virgin ever known there?) 'with chaſtity inſtead of celibacy: but more of this hereafter.' This is rather dull; let us have a bull. I thought a poor jingle horſe lying in a ditch was *removed* from this world, but whither I knew not. My ſenſibility was touched. 'Poor animal,' ſaid I, 'he's dead.' The jingle-driver looked in my piteous face, for I was *the knight of the ſorrowful countenance*, and replied, 'And plaze your honour, he *is is* not *dead entirely*.' Note. The low Iriſh repeat the verb.—It is exceedingly humorous.

"A ſingle-horſe chaiſe, ſo old and rickety that it nods as it goes, is called a *noddy*. Pat, who drives, ſits with his noſe cloſe to the horſe's rump. His own rump is in the ſame poſition with regard to the noſe of the gentleman's inſide—and ſo they travel like *neareſt* friends.

"A hackney-coach in Dublin is like a hackney-coach in London. It has been ſaid that theſe vehicles reach their deſtination by the contrivance of thruſting a long pole out of the front window, with ſome hay at the end of it, which the horſe cannot get at, but, through always trying, is tricked into a trot, which would otherwiſe never happen. 'Tis

'A lie:

'A lie: an odious, damned lie: upon my ſoul a lie; a wicked lie.'
Othello.

"The Iriſh horſe is hardy; and I have diſcovered, by coming here, that 'bone is no proof of weakneſs.' It is very ſingular, but the Iriſh horſes underſtand Engliſh. If you ſay *gee* to them, it puts them 'in motion much in the ſame way' as in England. I have no doubt if you ſaid *whoa*, they'd ſtand ſtill; but that would not prove much, ſince they do that perpetually without a word being ſaid. I don't like Johnſon's etymology of *gee*. I think it is *ge*, or *geh*, the imperative of the German verb *gehen*, to go. In that caſe horſes underſtand German; but perhaps it is from γη, and ſignifies to get over the *ground*;—then they underſtand Greek. As to *whoa*, I am a little puzzled. Perhaps it is the *ho*, which, in the Daniſh language, the herald cried out to combatants in a tournament; that is, *ſtop*. A learned Author, in his *conformity of the Perſian and Engliſh languages*, ſays that *whoa* is Perſian, and means *go on*. A devil of a *conformity!*—for which he deſerves the botheration of driving an Engliſh and a Perſian horſe together for the remainder of his days. I call this learned. To cut a horſe to the fleſh, a jingle-driver terms 'eſtabliſhing a raw.' Theſe delicate touches muſt not be omitted.

"In Ireland an Engliſhman will find eleven miles fourteen. The driver, after taking me a mile, turned me out, becauſe I would not give him 'another *hog*,' which I thought a great bore.

"The currency of Ireland ought to be given, but the currency of any country is really a thing in which authors are very little concerned. 'Seeing's believing, but feeling's the truth.' Therefore, I *believe* they have various ſpecies of ſpecie, but I have little knowledge of the *truth*. 'Take over guineas' to Ireland, and you'll be very well received.

"The beggars of London ſell their old cloaths to the beggars of Ireland. A beggar here is not very nice in his wardrobe, though he is remarkably fond of *change*.—I heard that one paſſing through a corn-field *exchanged breeches with a ſcare-crow*, ſet up to frighten away the birds.

"The miſerable race of mendicants, ſcattered about Dublin, are no ornament to it. They ſhould 'ſay to the Legiſlature

'You taught me firſt to beg; and now methinks
You teach me how a beggar ſhould be anſwered.'

And then the Iriſh beggars would quote Shakeſpeare, and their horſes underſtand German. Παχεια γαστηρ, λεπτον δ τικτει νοον, *the ſharper the appetite, the ſharper the wit*.—Great care is taken to brighten the intellects of the poor Iriſh! It ſucceeds. 'Ah, plaze your honour's honour,' ſaid one to a ſtingy, gouty, limping old gentleman, 'I wiſh God had made your *heart* as tender as your *toes*.'

"*Note.* Before I proceed any further I muſt make ſome remarks on that excellent ſentiment, '*the ſharper the appetite, the ſharper the wit*;' and I do it with the more pleaſure, becauſe it may tend to reconcile the hungry to their emptineſs, and prevent thoſe, who have plenty to eat, from ſtuffing too much. To do good in one's generation is commendable.

"The innumerable ſonnets of miſery and melancholy pieces of poetry which have been written on Otway, and others who are ſaid to have been ſtarved, have, in my opinion, always exhibited to the full as much ignorant folly as morbid ſenſibility. Never was there ſo much miſplaced grief and

idle

idle pity. Were I to add another muſe to the nine, it ſhould not be an ancient or a modern Sappho, but *Hunger;* the moſt actively inſpiring of them all. She drives

εκ βλεφαρων δε
' Υπνον.

Sleep from your eye-lids.—Does the full-fed blockhead enjoy this advantage?

MAGISTER ARTIS, *ingentique largitor*
VENTER. PERSIUS.

Hunger a *maſter* is *of arts*,
Who brightens much the mental parts.

One more authority, and I have done. What ſays the amiable Dr. Beattie, the laſt man in the world to recommend any injury to thoſe 'of imagination all compact?' Does he not point out the way to preſerve that imagination in its utmoſt purity? '*A full meal*,' he obſerves, 'gives *a languor to the mind*, and *impairs* a little our faculties of *invention* and judgment.' Let me then hear no more whining about ſtarving our poets.—They would never write ſo finely but for our kindneſs. Why are not aldermen poets and rare wits? Read Dr. B.'s remark. The concluſion therefore clearly is, that we muſt now and then ſtarve a man for his own immortality and the honour of literature.

"I beg the public to underſtand that I hold this argument for the benefit of *others*.

"The low Iriſh like to be buried decently, and that their friends ſhould get dead drunk with whiſkey on the occaſion.

"Pat's dreſs is 'a long looſe coat, or mantle, made of woollen, of ſtone colour.' Let Spenſer deſcribe its uſes, then I am ſafe. 'It is a fit houſe for an outlaw, a meet bed for a rebel, and an apt cloak for a thief.'"

Our readers will obſerve, that the paſſages marked with inverted commas are extracted from Sir John Carr's Tour. This ſpecimen will ſuffice to ſhew the *ſpirit* with which the author writes. He certainly diſplays conſiderable humour, and manages the dangerous weapon of ridicule dexterouſly. The following gentle touch on the "pert pedant" of the ſtage is not amiſs.

"A foreigner 'wiſhes that *ſhall* and *will* had never been heard of.' An Iriſhman will ſay, If I eat that, I *will* have the belly-ach. Ignorant dog! he ſhould ſay *aitch;* ſhouldn't he, Mr. Kemble? I do like that Kemble—he's juſt ſuch another *Minutius Felix* as myſelf.—What a cobweb brain he has! how he catches the *little* flies! There is a figure called oxymoron, of which Mr. Kemble furniſhes a fine example—the *little great* man."

Three other ſhort extracts; and then we ſhall bid adieu to our facetious collector of Hints, for the *preſent* at leaſt; for we ſhall be happy to meet him again, and we ſhall live in hopes of renewing our acquaintance with him.

"*When* a mad-man recovers his *reaſon*, he becomes attached to thoſe who are kind to him. Talking of lunatics, it would not be amiſs here to bring in Lord Erſkine.—He has, in his official ſituation as Lord High Chancellor

cellor of England, promiſed to take eſpecial care of lunatics and idiots.—Praiſe him—call him 'that wonderful man'—'tranſcendent genius'—'conſummate in wiſdom'—'unexampled in promptitude and purity;'—I know no man that will like it better. True, it has been ſaid of almoſt every other Chancellor; but that's of no conſequence. No one was ever known to complain of the eulogy, therefore it has the advantage of practical experience to recommend it.' From *Erſkine* to *Grattan* the tranſition is natural enough, for reaſons which muſt be obvious to every man who has attended to the ſtate of the political world during the laſt fifteen years.—Sir John Carr, we muſt ſuppoſe, did *not* attend to it; certainly he never could have read the Report of the Secret Committee of the Iriſh Houſe of Lords, or he would not have termed the patriot of Tinnahinch, notwithſtanding his whiſkey, his claret, his flattery, or his anecdotes of himſelf,—"a *great man.*"

"'Upon quitting St. Valori, I paid a viſit to that great man, Grattan,' at Tinnahinch. *He conducted me* through the beautiful grounds. The *winding river fertilizing meadows* reminded me of *his eloquence;* the *cloud-capt ſcalp* of *the force of his roufed philippic.*——You muſt make this out when you've time! Deſcant on his harangues on the right of England to change the government of Ireland.—The beſt of this ſtory is, he got *fifty thouſand pounds* for *one* of theſe ſpeeches *alone!*—how much he had for the reſt I can't ſay.

"'*I am ſure I have no right*'—(under theſe circumſtances you may ſay any thing!)—'to aſſert that Grattan is the author of Junius's Letters; but Grattan has the *very ſoul* of that immortal writer.'

"*Private Note.* The reader's attention muſt here be called, to obſerve that this is a tranſmigration of a new ſort; for, granting they were both alive at the ſame time, they muſt have had between them only one ſoul, and that a *tranſferable* one, of uncommonly quick tranſmigratory qualities. However, this is perhaps not ſo rare a thing as may at firſt appear.—Many have probably only one ſoul between them; and that accounts for our often finding it abſent in men, whom we then moſt aptly ſtyle—poor devils, *without ſoul.*

"'To return to *Joe*' will do no longer; therefore, having almoſt run the length of my own line, and yet not ſatisfied my conſcience with regard to *quantity*, I may as well ſlip in *ten* pages of good things uttered by Grattan in his ſpeeches. This will alſo ſerve to ſhew that *wit* is not peculiar to the *low Iriſh.* Put heads to the extracts from him:—they aſſiſt to explain what I am about in my *Chapters*, and they may do him the ſame ſervice."

Sir John Carr need not have told the world that he had no right to aſſert that Junius's Letters were the production of Mr. Grattan; for though Junius ſtood unrivalled, in *his* day, in the art of *inſulting* and of *libelling* his ſovereign, yet was he as ſuperior in all the powers of intellect, in all the endowments of mind, to the ſage of Tinnahinch, as *Sully* was to *Marat.* Beſides, had the Iriſh patriot penned thoſe maſter-pieces of Britiſh eloquence, the whole world would have been apprized of the fact within ſix days of their publication; it would have needed no other *herald* than his *vanity!*

With the Knight's cloſing reflections we ſhall cloſe our account of his Hints.

"'After a very *intereſting* tour in the north,' of which I ſhall, to deſerve the reader's thanks, ſay nothing more, 'I returned to Dublin, and prepared, *with*

with regret, to quit a country, which *delighted and aſtoniſhed me* with its *richneſs* and *genius!*' But eſpecially was I pleaſed with its *courteſies* to me: theſe are things one can't forget. My gratitude has, I truſt, been apparent. Has not my language, in conſequence, been 'braided and feſtooned' for their ſervice, and my ſtorehouſe of *patches and feathers, of the correcteſt phraſeological millinery*, exhauſted to adorn them?

"As I always carry *my pocket book* in my breeches' pocket, I may ſay that I returned to Dublin like a bee with thighs loaded with honey—the honey of rare, and never before heard of, anecdote and knowledge; when—

'Hiſce dixi longum vale,
Solum repetens natale.

Taking leave of *mountains* many,
To my native country came I.' *Barnaby.*

"Let the laſt words of my laſt chapter be, 'I was diſappointed only in one inſtance: I quitted Ireland without hearing *one* bull.' A more important concluſion, or one more conſiſtent with the beginning and middle of my work, could not have been hit upon. That I neither ſaw ſuch things, nor heard ſuch things, as other travellers have, is eaſily accounted for. They found that I was a '*ſtranger* in Ireland,' and were conſtantly on their good behaviour.

"From my not having heard '*one bull*' there, I am convinced that the Iriſh never make them at home, and only in England for the purpoſe of rendering themſelves agreeable to *John Bull.*

"After your laſt chapter, as you are writing an *Iriſh* tour, it will be neceſſary to add another, under the title of *General Remarks.* Theſe you may pick up any where. Again let Ireland be 'quitted with regret,' and end, at length, in real earneſt, with a ſcrap from Horace:—perhaps this will do for the *preſent*—

'*Longæ finis chartæque viæque.*'

"This journey long in little ended,
Is for a '*d—ſquare book*' intended."

The Architectural Antiquities of Great Britain, diſplayed in a Series of ſelect Engravings, repreſenting the moſt beautiful, curious, and intereſting Ancient Edifices of this Country; with an Hiſtorical and Deſcriptive Account of each Subject. Part VI. By John Britton. 4to, 10s 6d. Longman and Co. 1806.

THIS part of theſe intereſting ſelections, which ought to have been noticed long ſince, contains an eſſay towards a hiſtory and deſcription of Malmſbury Abbey Church, Wiltſhire, accompanied with a plan, and other engravings, all executed in a maſterly ſtyle. Indeed, we ſcarcely remember any periodical work of this nature, which has been continued with ſuch an uniformity of ſpirit and talent. In the eſſay we find ſome curious information reſpecting Malmſbury, and its monaſtic inſtitutions; which ſufficiently proves that Mr. Britton has carefully conſulted the beſt authorities.

"There

"There is said to have been an ancient houſe of Britiſh Nuns, under the direction of the famous Dinoth, abbot of Banchor, who flouriſhed A. D. 603, which was ſuppreſſed by St. Auſtin, the archbiſhop, under pretence that the *religious had ſuffered themſelves to be debauched by the ſoldiers of the neighbouring caſtle.* This nunnery was ſituate near the South Bridge without the town, in the way to Chippenham, where was in after times a poor hoſpital for lepers. About thirty or forty years after this, Maidulf, a Scotch monk, ſettled here, and gathering together a company, firſt, of ſcholars, and then of perſons diſpoſed to live in regular diſcipline, began a monaſtery, which, in after times, became very famous. It was better eſtabliſhed and augmented by Aldhelm, who had been educated here under Maidulf, and, after his maſter's death, was appointed, A. D. 675, to be abbot, by Eleutherius, Biſhop of the Weſt Saxons, and afterwards continued in a flouriſhing condition by the bounty of the Saxon kings and noblemen. About the year 950, King Eadwy removed the monks and placed ſecular clerks in this abbey, but they were, in little more than twenty years time, ſent away by King Edgar, and the regulars reſtored. Upon the death of abbot Brictwald, in the reign of King Edward the Confeſſor, Herman, Biſhop of Wiltſhire, had once obtained the King's conſent to remove the Epiſcopal ſeat from Ramſbury to this abbey, but it was ſoon revoked by the intereſt of the monks with Earl Godwin. Maidulf's firſt church here was dedicated to our bleſſed Saviour, St. Peter, and St. Paul, but in King Edgar's and after times, the bleſſed Virgin and St. Aldhelm were the patron Saints of this abbey, which was found to be endowed, 26 Hen. VIII, with 803*l* 17*s* 7*d* per annum. The ſite was granted, 36 Hen. VIII, to William Stump, a rich clothier."

We cannot ſufficiently praiſe the ſpirit of *impartial* inveſtigation which pervades all the productions of this able antiquary, who, unlike many of his brethren, is not intent on the ſupport of a favourite *ſyſtem*, to which every thing is made to bend, but aims ſolely at the eſtabliſhment of *truth*. A proof of this ſpirit will be found in the following paſſages, which we extract, for more reaſons than one.

"Reſpecting the preciſe time when the preſent church (of Malmſbury) was built, I believe there is no deciſive document preſerved, and every author who has written on the ſubject ſeems to have been more deſirous of aſſerting its remote antiquity and Saxon origin, than of proving the exact period of its erection.

"Influenced by a very different ſentiment, I ſhall always prefer fact to fable and argument to ſophiſtry; and I ſhall only expect the confidence of my reader, whilſt I continue to adhere to this principle. Of the religious foundation at Malmſbury, as of moſt others, there are many idle and futile traditions related. Theſe might formerly have anſwered the ſiniſter ends of ſome ſagacious monks, but are only deſerving of notice *now*, as tending to diſplay the cuſtoms of an age, when craft and credulity were the prominent characteriſtics of mankind. The impartial hiſtory of monachiſm proves, that, from its firſt eſtabliſhment in this country, to the time of the reformation, including a ſpace of nearly 800 years, the power, the intolerance, and the influence of the monks were exceſſive.

Many

Many of the Saxon monarchs were merely their passive agents, and influenced by their persuasions, or intimidated by their threats, were induced to make and confirm various decrees, grants, deeds, &c. in their favour. In some of these, promises of eternal salvation are held forth to those who would aid and support the monasteries, and everlasting torment denounced against any one who would have the temerity to oppose them, by adhering to the dictates of reason and truth. Instances of this may be found in various official documents, but an extract from the charter of Edward the Confessor to this monastery will be sufficient to justify these remarks, and will be found illustrative of the present subject.

"——I, Edward, through the Divine favour governing the royal "sceptre of the English, being asked by Brithric, abbot of the monastery of "Malmsbury, with the consent of my bishops and nobles, for the honour of "the Holy Mother of God, Mary, *perpetual Virgin*, and for reverence of "St. Aldhelm, formerly abbot of the same monastery, afterwards bishop "of Sherburne; whose glorious body in the same church venerably reposeth, "and SHINES WITH MANY MIRACLES, do grant, and by my royal au"thority do enjoin, that the same church, and all its lands and possessions, "which this day it holds*, or hereafter by the bounty of any of my faithful "people it may hold, in perpetual right and in perpetual peace they may "hold.——And I do grant and enjoin that the same church be free from "all worldly yoke, viz. of shires and hundreds, and pleas and quarrels, "and all gelds and customs. I grant moreover to it full liberty, that is, "*saca* and *soka*, *tol* and *theam*, *infangtheoffe*, *manbuche*, &c.† Whoever, "therefore, assists this our donation or liberty, *may it lead him to the en*"*joyment of paradise.* But whoever contemns it, MAY HE, WITH "HANDS AND FEET BOUND, BE PLUNGED INTO THE DEPTHS OF "HELL‡."

"The charter of William the Conqueror to this monastery contains heavy anathemas and curses against all persons who should infringe upon, or diminish, its benefactions, and a blessing to such as should increase or improve the revenues§."

These were, indeed, the days of priestcraft; to prevent the return of which was the *avowed* object of the Whigs, who with the aid of the Tories brought about the revolution of 1688, which

---

"* In the charter of exemption from secular affairs and confirmation of privileges which Edward the Confessor granted to this monastery, in 1065, there is an enumeration of all the lands and possessions belonging to it at that time, from which it appears to have been immensely rich. The manors are said to have consisted of 350 hides of land—nearly equal to 40,000 acres."

† Saca, soka, &c. occur in most of the monastic charters, and imply the manorial privileges, common in feudal times, of free liberty of sale, or purchase, having markets, fairs, and mills, and exercising jurisdiction over their immediate vassals.—*Fosbrooke.*"

"‡ Translation of the charter, from the register book of the abbey, by Mr. Caley.

"§ Dugdale's Monasticon, vol. I, p. 53.

placed

placed the Houſe of Brunſwick on the throne of theſe realms. With the Whigs of modern times we cordially join in the wiſh, that "*the recollection of one revolution may prevent the neceſſity of another.*"

Mr. Britton intends to complete this eſſay in another number, which will alſo contain the remaining plates of the abbey of Malmſbury. The engravings in the preſent number are very highly finiſhed; and the literary part of the work is greatly improved in ſtyle.

POETRY.

The Batle of Trafalgar, a Heroic Poem. By the Reverend William Hamilton Drummond, Member of the Literary Society of Belfaſt, &c. 12mo, Pp. 124, 5s 5d. Archer and Ward, Belfaſt; Archer, Dublin. 1806.

NOTHING which recalls to his mind the glorious atchievements of that gallant Hero, who rendered to his country ſervices which will immortalize his name, can fail to be intereſting to a Britiſh reader. How much then muſt the intereſt be heightened when the hero meets with a bard fully equal to the celebration of his high exploits! It is but common juſtice to ſay that Mr. Drummond is that bard. The ſubject of his Poem is not very favourable for the diſplay of poetical beauties. The diſpoſition of a fleet, its various manœuvres, the order in which the different ſhips advance to battle, the battle itſelf, the deſtruction of maſts, yards, rigging, &c. are all extremely difficult to deſcribe in verſe, and of neceſſity require ſuch a repetition of the ſame movements as to render the moſt tireſome tautology impracticable, without a great exertion of genius, and an unuſual diſplay of judgement and of taſte. This difficult taſk, however, Mr. Drummond has atchieved; and has produced a poem worthy of the ſubject; and more need not be ſaid in its praiſe. The deſcriptive parts of the Poem are highly poetical, and, not unfrequently, ſublime; and great ingenuity is diſplayed in the variety given to them by the claſſical alluſions derived from the *names* of the ſhips.

The following deſcription of a morning, at ſea, is not to be exceeded in beauty by any of our beſt poets:

"Fair from her ruby throne, with roſeate ſmiles,
The morn in glory cloth'd the ſparkling Iſles;
Light o'er the billows glaſſy concaves roll'd
The playful radiance of her fluid gold;
The ſilvery ſurges drank the purple day,
And rainbow-colours ting'd the daſhing ſpray;
The milk-white foam along the pebbly ſtrand
Danc'd on the ſurf, or fring'd the ruſtling ſand;
While round and round the ſportive ſea-fowl flew,
Or dipp'd their plumage in the briny dew:
The ſilken pendants from the tow'ring maſt,
Stream'd o'er the wave, and wanton'd in the blaſt;
The furrowing keels the ſounding ocean plow'd,
With ſailors' cries the cliffs re-echo'd loud."

Villeneuve

Villeneuve is, erroneouſly, uſed as a *triſyllable*, by which the metre is deſtroyed; and "*Moonybuckler*" is an affected and improper expreſſion, worthy only of a place in Mr. Southey's *Sapphics*.

B(u)onaparte. A Poem. 8vo, Pp. 45. Hatchard, 1807.

NO ſmall portion of ingenuity and perſeverance was neceſſary, in the compoſition of a Poem filling forty-five cloſely printed pages, and deſcribing the "Life, Character, and Behaviour"—(would, we could add, "the *Laſt Dying Speech*")—of Napoleone Buonaparte, in the following ſingular metre.

"Lamented Palm, with heart ſincere
We venerate thy humble bier,
And o'er thy aſhes ſhed a tear,
In heart-felt woe
To Britain and to virtue dear
While ages flow.

"Thy virtues are enroll'd on high,
Thy fame, true patriot, ne'er ſhall die,
But ſafe, embalm'd in honour, lie
Without a ſtain,
And chance, and change, and time defy,
In virtue's fane.

"Though ſnatch'd to an untimely grave,
Your heart's deſire, in miſery's cave,
Yet Britons, noble Britons, brave,
See how they pant
Your conſort and your babes to ſave
From every want.

"Thy deathleſs virtues round them bloom,
And decorate thy patriot tomb;
They cheer their path amid their gloom
Of ſorrow's night,
And ſpurn a tyrant and his doom,
For realms of light.

"When time is o'er, you'll meet again,
Where horrors come not, where no pain,
Where bloody tyrants and their train
No entrance find;
Where God and love for ever reign
To bleſs mankind."

From this ſpecimen our readers will be able to form a judgment of the author's ſtyle and abilities. His brief ſketch of the murderous Emperor's principal deeds is correct; and his principles and ſentiments are unobjectionable.

An Invocation to Truth, upon a deſirable Event, ſuppoſed to be near at Hand. Second Edition. By John Duncan, D.D. Rector of South-Warmborough, Hants. 8vo, Pp. 28. Bath, printed;—Cadell and Davies, Strand.

ALTHOUGH the event here adverted to, a *general peace*, has not taken place, nor is, according to appearances at leaſt, *near at hand*, ſtill the ſage admonitions of this veteran champion of truth, for whom age has matured his wiſdom without impairing his vigour, are highly ſalutary, and entitled to the greateſt attention. That Dr. Duncan is an able writer, both in verſe and proſe, is a fact which has been long known to the public, who have been (or, at leaſt, *might* and *ought* to have been) highly edified, by his different publications, breathing a truly Chriſtian ſpirit, and, of courſe, a truly benevolent heart. The "Invocation to Truth" is preceded by a ſenſible and well written preface, in which the venerable author briefly adverts to the preſent depraved ſtate of the Continent, and the evils reſulting from the military ſucceſſes of "the arbitrary outlaw." Our readers will be pleaſed with his juſt obſervations on the immediate ſeat of that Outlaw's Empire.

"The deſpicably-boaſtful GREAT NATION is moſt improperly now called a *nation*, peopled as it is with ſlaves, unprotected by any freely-acknowledged, regular, or legal eſtabliſhment. In wretched France, exalted as it proclaims its glory, every ſecurity of perſon or property is alike annihilated! Every ſubordinate member that ſuſtains a part of that horrid miſrule, ill-denominated government, is deeply ſenſible it has utterly deſtroyed its claim to the good-will of any man, who is not admitted to an immediate ſhare of the opulence and grandeur of the arbitrary Outlaw. Upon the firſt frown, or ſuſpended ſmile, of that unexampled good fortune, which appears to attend his beck, (and may, perhaps, for the correction of ſinful nations, ſtill continue to attend it) how long will they deign to pay allegiance to him? They know, they trembling feel their precarious ſtations; their very lives dependant upon his deſpotic nod. Upon whom depends the proud madman for his own momentary exiſtence? We, who believe in GOD, can tell. But to us it is not given, any more than to the ſightleſs paſſive inſtruments of his vengeance, to foreſee at what time, or in what manner, the ALMIGHTY ſhall decree them unwittingly to overthrow the diſaſtrous fabric they have more blindly conſpired to raiſe.

"There has occurred, in the hiſtory of nations, nothing parallel to the preſent ſituation of France. With all its undiminiſhed habitual arrogance, it ſtill aſſerts its uncontrolable dominion over Italy, Spain, Portugal, Holland, Switzerland. It prepares, with apparent confidence in its devoted bondman, Pruſſia, to conſtrain all the other European powers, *except one*, to return affrighted back to their entranced neutrality. Againſt that ſole conſiſtently-honourable opponent it finds it has in vain enforced its conſcription of armed myriads, it has impotently menaced to launch its *invincible* (becauſe not hazarded) armada. Its faithleſs props are tottering. Moſt auſpicious to the reſtoration of peace and righteous government upon earth appears to be the diſaffection of half the provinces of Spain to the diſgraceful government of a Bourbon deſpot, the proſtrate worſhipper of a Corſican robber. The ſmothered reſentment of the unmentioned inferior ſtates, half rekindled, may ſoon be ready to break forth, and impel them to join their ſtrength to the confederacy, but imperfectly formed as yet, againſt the boundleſs extenſion of a dominion fatal to the ſecurity of every other ſtate.

"Let

"Let me lead you here to caſt a momentary glance upon a prominent feature of the public character, indicative of the probable fate of the perfidious hypocrite. Blame not the harſhneſs of a phraſe, for which the ſubject loudly calls. Confuſion ſoon ſhall ſeize his ſhameleſs panegyriſts. He commenced his ſplendid career with the maſſacre in cold blood of thouſands of unarmed citizens; how diſgraceful to a cauſe, decorated with a ſpecious title, a vindication of the natural liberties and equal rights of men! At its very commencement, it gave a manifeſt token of the horrors its progreſs muſt infallibly produce; the aſſertion only of an abſolute freedom from all principle of religion or morality, all reſtraint by any law of GOD or man. The vizor was at once caſt off by all the diſtinguiſhed leaders of the profligate gang. The wily favourite of treacherous fortune ſeized the critical inſtant, when the ill-concerted plans of a revolution from a kingly government were ſucceſſively brought into general diſcredit. They were all, in that volatile nation, almoſt as ſuddenly overturned as formed. The moment arrived, when the laſt abortive ſcheme felt itſelf crumbling, with a mighty craſh, into utter confuſion. It raiſed him unwittingly to a deſpotic empire. He aſſumed the plauſible deſignation of the reſtorer of order civil and religious. Under pretence of giving perfect ſecurity to their re-eſtabliſhment, he had the addreſs to get himſelf inveſted with the ſupreme command of a countleſs hoſt of too well diſciplined ruffians. In gratifying their inſatiable rapacity he has attached their leaders with a ſervile ſubſerviency to his ambition. Through theſe he determines to extend his abſolute empire over every nation of the terraqueous globe.

"With a painful retroſpect, providentially ordained for their inſtruction, will all future ages contemplate the wide-ſpread havoc of a peſtilent rage for innovation, ungoverned by temperance or diſcretion. The fatal ſucceſſes and unreſiſted progreſs of its moſt formidable Corſican champion will by my happier country be laid to heart with inſtruction equally ſalutary, but leſs embittered with ſhame and remorſe, than by any of our leſs conſiſtently honourable neighbours and quondam allies. Incalculable are the calamities his brilliant fortune has brought upon the aſtoniſhed nations, upon vain-glorious France itſelf above the reſt. By his boundleſs aggreſſions and rapine it has incurred a general hatred. Theſe have not relieved, they have aggravated its growing internal diſtreſs. The example they have ſet of triumphant perfidy has diſtracted the tone of equitable counſels in the cabinets of princes. It has created a ſort of ſanction to the dark maxims of perpetual miſtruſt, tending to break all bonds of union in human ſociety."

We truſt that this dreadful leſſon will have its full effect, but when we hear a champion of Catholic emancipation in Ireland hail this baſe aſſaſſin, this general deſtroyer, this evil ſpirit laying waſte the earth with his peſtilential breath, as an example of *toleration*, to be encouraged, to be imitated, to be *looked up to for protection and for aid*, we cannot but perceive that the effect has not *yet* been produced. The preface cloſes with a true and animated ſketch of the ſuperior bleſſings which the Britiſh Conſtitution confers on all who have the happineſs to live under it.

The Invocation to Truth is divided into four parts or ſections. 1. *Religious Truth.* 2. *Moral and Political Truth; Ambition.* 3. *Moral Truth; Pleaſure.* 4. *Moral Truth; Riches.* An earneſtneſs, animation, and zeal, becoming the ſubject, characterize every page. The third ſection we ſhall extract, as being the ſhorteſt, and as fully ſufficient to convey a correct notion of the plan and execution of the work.

"MORAL TRUTH—PLEASURE.

"Welcome, Pleaſure, O Truth, on thy favourite child
Thou haſt fondly, in ſweeteſt complacency, ſmiled;
Let enthuſiaſts reject, at their coſt, her delights,
To her gifts, at thy tender, all nature invites.

"Dear the prattlings, the gambols, of *infantine* glee,
Gay as guiltleſs in purpoſe, reproachleſs as free;
Airy mirth flits uncheck'd thro' the paſtimes of *youth*,
Clear as yet from the world's bitter conflicts with truth.

"Bright in *manhood* of gen'rous exertions the glow,
While th' endearments of friendſhip moſt cordially flow.
Bleſt o'er all are the bonds of pure conjugal love;
How tranſcendent all ſenſual enjoyments above!

"*Age* ſerene, ſagely placid, experience matures,
Within rule, from exceſs each affection ſecures;
Of all mortal exiſtence the foremoſt in bliſs,
Happier regions it owns, on the confine of this.

"Genuine, permanent, pure be but Pleaſure approved,
She's at each freſh enjoyment refined and improved;
Conſcience, Reaſon, give plaudit. Lo! fearleſs of harm,
In thy diſcipline train'd, ſhe defies all alarm.

"—Help! quick, haſte, guard of Pleaſure, to ſave her. Reſtrain
What enſnares to th' embrace of her counterfeit, Pain.
—See a Sorcereſs vile, in her graces attired,
In that gay crowd advances,—how courted, admired!

"Witch, avaunt!—Rid us, Truth, of her frolicſome dreams,
Her lewd pageants, her wayward, her vicious extremes;
Bid us mark, through elaborate ſmiles, her regrets,
Yawns and poutings, her nauſeas, her ſurfeits, her frets.

"All her modes of amuſement moſt favour'd we rue,
'Tis to Gaming extreme deprecation is due;
Why thus cheriſh'd?—Speak, Frenzy—too ſage for a friend,
Time's a grievous reprover, 'gainſt whom we contend.

"Time a foe?—Thought a curſe?—Mad or fools we confeſs,
Who pervert what were doomed life immortal to bleſs.
Theſe, for Pleaſure inſane, ſhall we ſcorn?—Holy light,
Scare our dream, and that blood-ſucking vampire to flight.

"Rouſe us, Truth, from her ſpell's deadly torpor! 'Tis health
Earn'd by labour gives life. With an indolent ſtealth
Comes her fell magic o'er us. Remorſe, abject ſcorn,
Blaſted fame, public brand, are ills leaſt to be borne.

"Theſe, with ſhame, fear, and anguiſh, by order divine,
Shall reclaim thy ſtray pupils. Alike are benign,
Are parental the boons, the corrections of GOD:
Truth, with pious affection, thou bleſſeſt the rod.

"*Faſhion*, check'd her vagaries, her creſt ſhall unplume,
Licence writhe in the chains 'twas her vaunt to aſſume,

Fluſh

Fluſh of health to diſeaſe be by *Riot* inflamed,
Witleſs *Mirth* of her laughter convulſive aſhamed.

" Thus, O Truth, to our dear prime attractive reſtore
The pure graces aſſign'd her, our guide to adore
The ALMIGHTY, whoſe juſtice and wiſdom above,
Shine to man ſuper-eminent Mercy and Love."

MISCELLANEOUS.

Hints to Freſh Men at the Univerſity of Cambridge. Third Edition. 12mo. Pp. 56, 1s 6d. Mawman, London; Deighton, Cambridge. 1807.

WE know not by what chance this valuable tract has advanced, in its circulation, to a *Third* edition without having met our eye. But happy we are to find, that *good advice* is ſo well received at Cambridge; and certain are we that the ſtudents of that Univerſity will derive more uſeful knowledge and information, from attention to theſe *Hints*, than they can poſſibly obtain from the *Political Philoſophy** of Dr. Paley, in which, ſtrange to ſay! they are ſtill *lectured* by their tutors.—We ſhall ſelect a few of the Hints for the ſatisfaction of our readers, who will, we are convinced, concur with us in our opinion of their excellence and utility. The firſt exhibits the character (alas! no *uncommon* character) of an *academic trifler*.

" LEVICULUS, with all the leiſure and quiet (which) a ſtudent can deſire, makes a ſlower advancement in ſcience than any under-graduate of his college. He is remarkable for never having properly replied to a queſtion propoſed in the lecture-room, though, from his regular and temperate mode of living, one might expect to find him the beſt-read attendant there. How, then, does LEVICULUS paſs his time? To-day, he is employed in poliſhing a collection of old books; to-morrow he will make out a catalogue of them; and, the next day, perhaps, adorn that catalogue with a painted cover. He ſpends a morning in copying, with due neatneſs, his weekly theme, in which, if no ugly blot appear, or ill-formed letter, he is unconcerned at the number of grammatical miſtakes. Before he opens his *Euclid*, he carefully draws from his caſe of inſtruments the compaſs and rule, and would take more time to deſcribe a quadrilateral figure in a circle, than any body elſe would require to prove its oppoſite angles equal to two right angles. From ſuch a trifler as LEVICULUS nothing is to be expected. The Frenchman declares, *qu'il aime mieux ne rien faire, que de faire des riens*, in agreement with the remark quoted by Pliny—*ſatius eſt ocioſum eſſe, quam nihil agere.*"

To men who go to an univerſity merely that it may be ſaid that they have had a *claſſical education*, and who are only intent, while there, on ſpending mo-

* We have not ſeen the *laſt* edition of this work; but we have *heard* that the very objectionable paſſages which were noticed in one of the early volumes of this Review, have been *expunged*. Perhaps ſome of our readers may favour us with information on the ſubject.—REV.

ney,

ney, a pretty numerous clafs! the following hint may, poffibly, be of fome fervice.

" I come to the univerfity," cries a child of fortune, " to take my pleafure, and enjoy my friends. Talk not to *me* of lecture-rooms and tutors. Do you fuppofe I am to live by my learning?" By this rule (I anfwer in the words of *Dean Swift*), if what is commonly faid be true, that ' *money anfwereth all things*,' why be honeft, juft, or charitable, fince you have *no intention to depend upon thefe qualities for a maintenance?*"

We fuppofe that thofe *illuftrious* Senators, Meffrs. *Courtenay* and *Sheridan*, had the felicity of paffing *their* academical hours at Saint John's College, and that they there collected that inexhauftible fund of *puns*, *jokes*, *bons mots*, and *jeux d'efprit*, with which they have, for many years paft, continued to *amufe* and to *edify* the Senate—*Delectando pariterque monendo.*

" JOHNIANS have been famed for ages as the BEST PUNSTERS in the univerfity. Let them enjoy the diftinction ftill."

This is fhort, terfe, and pithy; " but," adds our diftributor of hints, in a note, evidently penned to avert the rage of the irritable Johnians, for punfters, like poets, are *genus irritabile*;—" I would be underftood as objecting, not to a good pun in its proper place and feafon," (in the *Senate*, for inftance, during a debate on the *ftate of the nation*, or in the *Chapel*, during the *performance of divine fervice*) " but to *an ambition of excellence* in the art of punning, which occafions *attempts* at this fort of wit far from diverting to any, but thofe who produce them."

To argue *ex abufu ad ufum*, is contrary to all the legitimate and acknowledged rules of ratiocination; *therefore*, moft truly obferves our author, " He who would ftigmatize all religion with the name of methodifm, and all learning with that of pedantry, is a contemptible idiot. *Longe fuge—cut* him!" We incline to think fuch a man much worfe than an idiot, and fhould rather fay to the Freftman, *Hic niger eft; hunc tu, Romane, caveto.*

The following moft defpicable character is, by no means, peculiar to Cambridge. Oxford, Edinburgh, London, and, indeed, almoft every other place, have each their Altamonts.

" ALTAMONT is a great dealer in the marvellous. When HE prepares to fpeak, we expect a tale fraught with improbability. And ALTAMONT flatters himfelf that he is confidered an agreeable companion. Flattery in the extreme! What can he be thought, but a LIAR or a FOOL—a LIAR, for aflerting what he does not believe to be true; or a FOOL, for believing what he aflerts?"

There is not a hint in the book more valuable or more neceffary than the following; and we heartily wifh that it were engraven in letters of gold over the gate of every College, in both Univerfities, and over the doors of many, many, houfes which we could point out.

" ' Avoid,' fays *Spenfer*, ' the *occafion* of the ill.' As the occafion of ills innumerable, keep from your lips the glafs of ebriety. You may be rallied on your temperance, but determine, notwithftanding, to preferve it. Never confent to be *laughed out of your fenfes.*" This kind of raillery has certainly a greater effect on young men than it could poffibly be expected to produce on rational beings. It is the conduct which the impreffion made by fuch raillery occafions which is the proper *mauvaife honte* of the French, an expreffion frequently ufed, but feldom underftood, and fignifying, an action refulting from *falfe fhame*, and repugnant to an innate fenfe of propriety. It is an undoubted fact that many freftmen get drunk merely to avoid the fenfelefs pleafantry of their companions, and even when drinking is alike uncongenial with their habits

bits and unpleaſant to their feelings. As a memento to thoſe practical wits, who make fools drunk in order to make them pleaſant, the author ſubjoins, in a note; "It is a great miſtake to ſuppoſe that ſtupid perſons are ever made agreeable by wine. Somebody ſays very well,

"Fools fly to drink, as native dulneſs ſunk:
In vain;—they're ten times greater fools when drunk."

If, indeed, there be any truth in the old adage, In Vino Veritas, this muſt be the caſe; and then, it were to be wiſhed that drunkenneſs ſhould be confined to the *Altamonts* of the day.—Theſe "Hints" are the production of the Reverend Philip Dodd, Fellow of Magdalen College, Cambridge; a moſt reſpectable clergyman, whoſe profeſſions and practice are in ſtrict uniſon with each other.

An Introduction to the Study of Moral Evidence; or, of that Species of reaſoning which relates to Matters of Fact and Practice. With an Appendix on debating for Victory, and not for Truth. By James Edward Gambier, M.A. Rector of Langley, Kent, and Chaplain to the Right Hon. Lord Barham. Pp. 178, 12mo. 3s 6d. Rivingtons, 1806.

THIS is one of thoſe treatiſes, which appear to all eaſily compoſed, but which very few, in fact, could produce. Such a conciſe yet complete introduction to the ſtudy of moral evidence, a knowledge of which is ſo eſſential to all claſſes of people in their every-day concerns of life, was hitherto a deſideratum in literature. It is true, the principles have been often ably diſcuſſed in books of logic, a ſcience now unfortunately become unfaſhionable with modern ſentimentaliſts, and alſo in ſeveral works on the law; but thoſe works were either too profeſſional or ſcientific for the greater part of readers, and a ſmall treatiſe like the preſent, diveſted of every thing foreign from the ſubject of forming our opinions on the truth or falſehood, credibility or incredibility of things, muſt be generally uſeful, and cannot fail to receive general attention. Even thoſe readers who only read the titles and tables of contents of books, cannot read ſo much of the preſent without meeting with ſome important fact or obſervation which they have either not known before, forgotten, or not attended to as they ought. The volume is divided into five chapters; "on the nature of moral evidence, wherein it differs from demonſtration; on the different kinds of moral evidence, with obſervations on the weight of each; general directions relating to moral reaſoning; ſpecial directions relating to each kind of moral evidence; and on the kind of evidence of which different ſubjects admit;" in all of which the author diſcovers a vigorous, acute, and virtuous mind. The following remarks, in a note on moral reaſoning, may be uſeful to thoſe liberal and ingenuous minds who too frequently repoſe confidence in improper perſons. "Experience is diſregarded in a ſimilar way when men put a confidence in perſons of certain lines of life, the members of which are known to have been almoſt univerſally unworthy of confidence. In theſe caſes alſo they err, not becauſe they are ignorant of the reſult of experience, but becauſe they ſuppoſe their caſe to be an exception to the general rule. In defence of this diſregard of experience, it is ſometimes urged, *that it does not follow*, that becauſe men in that ſtation have in general been unworthy of confidence, the man in whom we confide is ſo too. But I aſk, what is meant by this expreſſion, *it does not follow?* If it mean that it is not a *probable* conſequence, the aſſertion is not true; both becauſe it is probable that men in ſimilar ſituations,

expoſed

expoſed to ſimilar temptations, and under ſimilar circumſtances, will be affected in the ſame way; and becauſe in almoſt every line of life there are certain modes of action eſtabliſhed by cuſtom, and cuſtom is by almoſt all men regarded as a law. But, if the expreſſion mean that it is not a *certain* conſequence, I anſwer, this is nothing to the point. For human conduct is to be regulated, not by demonſtrative, but by moral evidence, which does not admit of certainty. A farther defence of this diſregard of experience is often grounded on the ſuperior principles which, it is alledged, the perſon in whom we confide poſſeſſes beyond other men in ſimilar ſituations. In deciding, however, on the exiſtence of theſe ſuperior principles, no allowance is made for the danger of deluſion, ariſing from friendſhip, intereſt, or party; a danger which facts ſhew to be extreme. Other men have known the general rule to be derived from experience as well as we. They, too, have determined their caſe to be an exception to it; and in making that determination they have been generally deceived. This ſhews that it is moſt probable, that we too ſhall be deceived in following their example. It is in this way that experience becomes of ſo little uſe to men in directing their conduct. I do not ſay, that there may not be exceptions to general rules. But I ſay, that we cannot be too careful in examining whether or not our caſe be really an exception; and that we ought to have ſtrong, poſitive, direct evidence that it is ſo; otherwiſe, we are not juſtifiable in diſregarding general rules. It is, however, obſervable, that when men are not influenced by intereſt, friendſhip, or party, they are rarely deluded by theſe pretended exceptions. Thus, few people diſregard the general character of horſe-dealers in their tranſactions with them. They generally make uſe of all the ſkill which they poſſeſs, in examining the horſe which they are going to purchaſe; and yet, after all, they are frequently deceived. But, this is not becauſe of the confidence which they repoſe in them, but becauſe the ſkill of the dealer in concealing the defects, exceeds their ſkill in detecting them."

In the Appendix, the following juſt remarks occur:—" Diſputants for victory, and not for truth, often deny ſuch poſitions of their opponent, as, though true, do not admit of ſpecific proof. Of this kind are thoſe which are founded on obſervation, or experience, or general notoriety. They diſpute facts which they do not diſbelieve, and take the chance of their opponent's not being furniſhed with poſitive proof of them. They explain away thoſe maxims, which are founded on the general experience of mankind, and are delivered in proverbial expreſſions. They demand a ſpecies, or degree of proof, of which the ſubject does not admit. Thus, on practical queſtions, they diſpute concluſions proved by ſtrong palpable arguments, and withhold their aſſent, becauſe they cannot be demonſtrated. On the other hand, they require poſſibilities to be admitted by their opponent, in oppoſition to ſtrong probabilities. They demand the admiſſion of mere exparte evidence, and that often of a very ſuſpicious kind, in their favour, while they reject legitimate evidence on the ſubject againſt them. They lay hold of an occaſional word, dropped by their opponent, either to divert the diſcuſſion from the ſubject in queſtion, or to give a falſe ſenſe to an argument. They cite their opponent's words unfairly, or give them a different meaning from what he intended by them. They endeavour to evade the queſtion, by ſubſtituting ſome other queſtion inſtead of it. They avail themſelves of a miſtake in ſome of the circumſtances of a fact, to make the whole of it appear falſe, though the ſubſtance of the ſtatement be true. They endeavour to confound the principles, either of evidence, or of morality, on which the deciſion of the queſtion muſt depend.

depend. In a word, they ſhew, that they conſider themſelves entitled to take every advantage, however unfair, to eſtabliſh their cauſe. Such diſputants muſt, of courſe, have a good advantage over a fair and honeſt reaſoner, whoſe only object is to diſcover and eſtabliſh the truth. For he cannot allow himſelf to take any unfair advantage, or to uſe any methods which would be likely to miſlead. It would be inconſiſtent with the end, which he propoſes to himſelf, to urge any argument or objection which he does not believe to be well founded; or to give it greater weight than, in his judgment, it really deſerves. He would rather even ſupply any defect, which he might perceive in his opponent's ſtatement of facts or arguments, whereby they had leſs force than they ought to have, that he might contribute all in his power to a right deciſion of the queſtion. Which of theſe characters is the more honourable and uſeful, cannot be doubted. But it is not ſufficient to ſay, that diſputing for victory is not ſo honourable or uſeful, as fairly enquiring after truth. It may further be ſhewn, that the practice is immoral.

"The powers of reaſon and ſpeech are given to men for the attainment and communication of truth, and are perverted when they are uſed to deceive. This is acknowledged in the caſe of lying; and there ſeems no reaſon why it ſhould not be acknowledged in this caſe alſo. For, the eſſence of a lie is the intention to deceive. The means employed are immaterial, whether they be words, or ſigns, or arguments. Now in this caſe there is an intention to deceive. For, the diſputant does intend to make it believed, that ſome error is a truth, or ſome truth an error; or, that concluſive arguments are not concluſive; or vice verſâ: however, he endeavours to perſuade his hearers that he believes them ſo to be. And, if he be ſucceſsful in his endeavours, they are really deceived, no leſs than if they believed any other falſehood."

"What has been ſaid has been urged with a view to the immorality of this practice; but its *folly* alſo may be ſhewn. And, as it is feared that this conſideration will weigh more with many, than its immorality, it is neceſſary to add a few words on this topic.

"If the reputation of being an able diſputant be his object, it may be queſtioned, whether it is not in general defeated. For, with men, at leaſt of ſound judgment, the notion of an able diſputant includes that of a fair reaſoner, but, the notion of a diſputant for victory reſembles that of a perſon who cheats at play, and is, in conſequence, deſpiſed. If the reputation of a party be his object, it is generally fruſtrated, becauſe, the deluſion will rarely be of long continuance, but will moſt frequently be detected by reflection, and by ſubſequent information; and, when it is detected, it excites a preſumption that his party is in the wrong."

We apprehend, however, that few judicious parents, teachers, or others, who wiſh to form juſt judgments of men, manners, and things, will omit peruſing this introduction at leaſt once, if not ſeveral times.

The Complete Grazier; or Farmer and Cattle-dealer's Aſſiſtant, &c. &c. By a Lincolnſhire Grazier. Second Edition, reviſed, corrected, enlarged, and greatly improved. Illuſtrated by numerous Engravings. 8vo. Pp. 502. 12s. Croſby and Co. 1807.

THIS is certainly one of the *cheapeſt* publications of the preſent day; whether we conſider the mechanical parts of it, or the various ſubjects of which it treats. Here the grazier and cattle-dealer will find, inſtructions for buying, breeding, and fattening cattle; directions for the choice of live ſtock, and for treating

treating them when labouring under the preſſure of diſeaſe; the general economy of a graſs-farm; the beſt mode of irrigation; cum multis aliis quæ nunc deſcribere longum eſt. In a word, the volume contains a great quantity of uſeful matter, which appears to have been collected from the beſt treatiſes on the different ſubjects; and it has, beſides, many wood engravings of implements of huſbandry.

The Life of Thomas Chatterton. By John Davis, Author of "Travels in America." 12mo. Pp. 168. 4s. Tegg.

THE cauſe aſſigned for this biographical ſketch is the circumſtance of there being no life of Chatterton in exiſtence but that by Dr. Gregory, which accompanies the works of Chatterton, in three large volumes. Mr. Davis has executed his taſk with induſtry certainly, and not with that inveterate partiality which marks too many of our biographical productions. The ſtory of this unhappy boy occaſioned too much diſcuſſion in the literary world to be ſoon forgotten. That he was richly gifted with genius, and in many reſpects highly favoured by nature, is no more to be denied, than that he was too apt to encourage the growth of malice and revenge. With his preſent biographer, we agree, that Horace Walpole's conduct to the young bard was moſt mean, ungenerous, and illiberal; but Mr. D. is miſtaken in his ſuppoſition that he is the firſt who reproached the Sage of Strawberry-Hill with his inconſiſtency, in cenſuring poor Chatterton for the very offence which he had committed himſelf; the writer of this article preſſed this objection againſt Mr. Walpole at the time, and produced the *Caſtle of Otranto* in ſupport of his charge. Chatterton's attack upon Johnſon was moſt ſilly and impotent. It were to be wiſhed that Mr. Davis had ſtrongly marked his diſapprobation of *Suicide*; of which the verdict of the Coroner's Jury, *Inſanity*, can form the only excuſe. This book is diſfigured by an unuſual number of typographical errors.

EDUCATION.

Talents Improved: or the Philanthropiſt. By the Author of Intereſting Converſations, &c. 12mo. Pp. 276. 5s. Williams and Smith, London.

THE profeſſed object of this publication is "to convey religious inſtruction, in an eaſy and familiar manner, to young and inconſiderate minds." The fair author has perfectly ſucceeded in the accompliſhment of her laudable and ſalutary taſk; nor have we found the ſmalleſt neceſſity for the modeſt caution in the preface. "Thoſe (ſentiments and arguments) which are agreeable to ſcripture and ſound reaſoning may they retain; and if any are contrary to thoſe ſtandards, may they have the penetration to diſcern, and the prudence to reject them." In this reſpect, fortunately, there is no room left for a diſplay of the diſcernment, or an exerciſe of the prudence, of her juvenile readers. The ſtory is told in a plain and ſimple manner, and in an eaſy, unadorned, and correct ſtyle; while the incidents are ſufficient to awaken curioſity and to command attention. We ſelect the following paſſage, containing the portrait of the tutor of her hero, as affording a fair criterion by which the talents and principles of the author may be eſtimated.

"As

"As Mr. D—— will make a principal figure in this hiſtory, it may be proper to give a few more particulars reſpecting his character and ſentiments. We have already ſaid he was a ſcholar and a gentleman. This laſt term is not eaſily defined. Some wiſe and judicious perſons have pronounced the epithet to be due only to the Chriſtian. This, ſtrictly ſpeaking, may be true, though certainly it is a point of controverſy on which much may be ſaid on both ſides. It is certain that the term, *gentleman*, is moſt commonly uſed with much greater latitude, and in this ſenſe we apply it to Mr. D——. The politeneſs of his manners, the eaſe of his deportment, and the generoſity and liberality of ſentiment he always expreſſed in converſation, made him the idol of every ſociety he frequented, whilſt his general learning inſured him admiration and reſpect. He was likewiſe eſteemed the man of honour and virtue; but theſe terms alſo muſt be underſtood in a limited ſenſe, as applied to the character in queſtion, ſince, ſtrictly ſpeaking, the man of honour could not act the part of an unfaithful huſband, nor the man of virtue be the betrayer of virgin innocence. Mr. D—— had been guilty of both theſe actions, yet continued to hold that high place in the opinion of his acquaintance, which is unqueſtionably due only to the man incapable of them. But ſurely it may be ſaid, however Mr. D——'s male friends might overlook theſe defects in his character, his female friends would be leſs indulgent. It is utterly incompatible with female delicacy and propriety to countenance with the ſmile of complacency ſuch an one, to ſhew evident marks of ſatisfaction in his company, and thus give a tacit acknowledgment that they diſapprove not of his actions. Thus indeed would thoſe argue, who are judges of what is proper and right in the female character. But 'the frequency of crimes have (*has*) waſhed them white;' or rather the abuſe of terms has leſſened the ſenſe of their enormity. It is a truth much to be lamented, that the ſeducer is termed only the man of gallantry, and inſtead of being avoided as a peſt in ſociety, if he chance to poſſeſs agreeable qualities, and, above all, if he be of high rank, he is even careſſed by that ſex whoſe indiſpenſible duty it is to diſcountenance him.

"Although Mr. D——'s wife had, in the opinion of all his relations, fallen a victim to his unfaithful and unkind behaviour, he could talk much of the dignity of virtue, and the extent of moral obligation, and had been ſucceſsful in perſuading many who were unacquainted with the particulars of the affair, that his conduct had not been inconſiſtent with his ſentiments. He could not, however, be always ſucceſsful in his attempts to impoſe upon himſelf. The ſtill ſmall voice of conſcience would ſometimes, in the hour of ſolitude or dejection, bring paſt occurrences to his recollection, and all his philoſophy was inſufficient to ſilence the unwelcome monitor. We have already ſaid, that he embraced no particular ſyſtem of religious opinions; indeed he was inclined to hold in contempt thoſe who had, for he thought it incompatible with ſound reaſon to believe any creed which its powers were incapable of explaining: thus harbouring the unreaſonable opinion, that *finite* underſtandings were juſtified in rejecting a revelation *infinite* wiſdom thought proper to communicate, though not to explain in all particulars. This was the oſtenſible reaſon given by Mr. D—— for his diſbelief of doctrines he had never candidly examined, and it paſſed current with moſt of his friends and acquaintances. But there was a ſecret reaſon ſcarcely known to himſelf, which lay at the root of all his prejudices

judices and rejection of the goſpel, namely, the purity of its moral precepts. In the emphatical language of ſcripture, "he loved darkneſs rather than light, becauſe his deeds were evil;" and he feared to come to the light, leſt they ſhould be reproved. He well knew that the Ten Commandments, if truly the words of God, and eſpecially the ſpiritual explanation of them given by our Saviour, muſt condemn his conduct and inclinations. It therefore appeared to him to be his intereſt to diſbelieve Chriſtianity entirely. He *wiſhed* the Bible might be falſe, and every adept in moral ſcience knows how eaſily the underſtanding may be made the dupe of inclination."

Introduction au Lecteur François: ou Recueil de Piéces choiſies; avec l'Explication des Idiotiſmes, et des Phraſes difficiles qui ſ'y trouvent. Par Lindley Murray. 12mo. Pp. 240. 3s bound. Longman and Co. London; Wilſon and Spence, York; and Conſtable and Co. Edinburgh. 1807.

IN our Number for December 1802, we reviewed the work to which that now before us profeſſes to be an *Introduction*. This little volume, which is deſigned for the uſe of perſons who have juſt begun to learn the French language, "is compoſed of extracts from French writers of reputation, who are diſtinguiſhed by the propriety and uſefulneſs of their ſentiments." Mr. Murray has exerciſed his uſual caution and judgment in theſe ſelections; and his explanation, in the Appendix, of the idiomatical expreſſions and difficult phraſes, which occur in the extracts, are well calculated to ſimplify, and conſequently to facilitate, the ſtudy of the language.

An Abridgment of Dr. Goldſmith's Natural Hiſtory of Beaſts and Birds. Interſperſed with a Variety of intereſting Anecdotes; and illuſtrated by nearly Two Hundred Engravings on Wood, in the Manner of Bewick. 12mo. Pp. 376. 5s 6d. Scatcherd and Letterman. 1807.

THIS is a judicious and uſeful abridgment of Goldſmith's intereſting work; and conſidering the quantity of matter which it contains, and the number of wood cuts, is one of the cheapeſt publications of the kind.

Arithmetic made eaſy to the Capacities of Children: containing above 550 Examples in the fundamental Rules, the Rule of Three, and Practice; a Variety of promiſcuous Queſtions, and Bills of Parcels: deſigned as an Introduction to other Syſtems of Arithmetic. To which is ſubjoined an Appendix, containing Arithmetical Tables, &c. By John Thomſon. 24mo. Pp. 60. 1s half-bound. Manchester printed; Williams and Smith, London; Mozley, Gainſborough. 1807.

THE object of this little treatiſe is to ſupply an exiſting deficiency in our ſchools, by affording a number of ſimple and eaſy examples, to facilitate the acquiſition of arithmetical knowledge to young beginners. It is very well calculated to anſwer ſuch a purpoſe; and, indeed, it appears to have the teſt of experience in its favour, having been long tried by Mr. Thomſon himſelf, before he ſubmitted it to the public. It muſt therefore be conſidered as a very uſeful publication.

An

An Introduction to Merchants' Accounts, in which the Invention of applying and oppoſing the Terms Dr. and Cr. according to the Italian Method of Book-keeping, is explained, by which the Art is demonſtrated, made perfectly eaſy, and reduced under four plain Caſes, or Rules, which are applicable and infallible in every Occurrence or Example of domeſtic or foreign Trade. Part the Firſt; intended for the Uſe of Schools, and Perſons who would acquire a Knowledge of this Branch of Science without the Aſſiſtance of a Teacher. By J. Sedger. 12mo. Law. 1807.

MR. Sedger has here performed an acceptable ſervice to young men about to enter a counting-houſe, by furniſhing them with a portable companion which may enable them to *think*, and fully to comprehend the apparently arbitrary diſtinctions which neceſſarily exiſt in mercantile accounts. It is rather unuſual, indeed, with practical teachers, like our author, who, it appears, takes a limited number of pupils in Great Caſtle Street, Oxford Street, to publiſh works deſigned to ſuperſede the neceſſity of a maſter. This fact does him honour as a man, and the work is highly reputable to his talents. The perplexing terms of Dr. and Cr. are very well illuſtrated with equal conciſeneſs and perſpicuity. The abſurd terms, ſtill uſed in many books, of "Sundries Drs. to Stock," which, as the author juſtly obſerves, is only "Stock Dr. to Stock," are here properly rejected, and the application of the term Dr. to increaſe or decreaſe of property is clearly pointed out, and rendered rational and intelligible to the commoneſt capacity. Mr. Sedger gives the four following "Rules for Dr. and Cr. 1ſt. Increaſe (of Stock) Dr. to Decreaſe: 2d. Increaſe Dr. to cauſe or imputed cauſe of increaſe: 3d. Cauſe or imputed cauſe of decreaſe Dr. to decreaſe; and 4th. Cauſe of decreaſe Dr. to cauſe of increaſe." Theſe terms convey ſome more explicit ideas, and may be the means of preventing many errors, which at the commencement are often committed in accounts of profit and loſs. The author, however, ſhould have omitted all words in the firſt perſon, as "me" and "my," inſtead of "him" and "his," as no merchants now keep their own books. Young men, likewiſe, who know a little grammar, experience at firſt much fewer difficulties in diſcriminating the propriety of the diſtinctions of Dr. and Cr. in company accounts. Models of a Waſte Book, Journal and Ledger are given, and alſo of an original and very convenient mode of trial balancing, all of which are well calculated to introduce youth to a complete knowledge of the general ſyſtem of mercantile accounts. Upon the whole, this little Introduction will be found much more uſeful than moſt of the more ſplendid and extenſive publications on the ſame ſubject which have lately appeared.

The Panorama of Youth, in two Volumes. By Mary Sterndale.

WE have here one of the beſt conceived and beſt executed little works for the young and improving mind that has ever yet come within our knowledge. And this, in itſelf, is no mean praiſe, when the multifarious performances which have of late years been addreſſed to the juvenile part of ſociety: many of thoſe performances, indeed, offered at the ſhrine of youth by ſome of the moſt diſtinguiſhed writers of the country.

Mrs.

Mrs. Sterndale has premiſed, that the pictures are drawn from real life by the pencil of an affectionately-devoted mother who reſides in the midſt of a large family, and ſurrounded by ſuch children as ſhe introduces to the juvenile panorama. This intelligence cannot fail to gratify all parental readers; becauſe the union of preceptive with practical inſtruction has always the impreſſive effect of rules illuſtrated and confirmed by examples. But, the intereſt created by the knowledge of this circumſtance will be conſiderably heightened by a peruſal of the paſſage which opens the book. "To a good and benevolent heart this world cannot preſent a more beautiful ſight than a happy and united family: a father, who devotes his time and abilities to the intereſt of his children, and his *heart* to their happineſs; a mother, who lives in their comforts and enjoyments; who regulates their duties, directs their improvements, partakes their ſports, and ſoothes their ſorrows; and children, who look up to them with reverence and affection, who liſten to their admonitions with reſpect and obedience, and whoſe tender love towards *each other* forms the moſt perfect finiſh to the picture of earthly happineſs. Such a family was Mrs. VILLARS's." We underſtand, and from the beſt authority, that this deſcription does not more immediately apply to Mrs. Villars than to the happy circle of the amiable author of the pages under our examination. It will, therefore, be leſs matter of ſurpriſe than pleaſure, that a real mother and actual children here form the groupe; and that none of the fathers or mothers are the creatures of imagination who never knew a parent's care, and who manage ideal progeny as bachelors manage wives and children.

The firſt volume of Mrs. Sterndale's book conſiſts of, 1ſt. The Muſeum—2dly. A Good Action meets its Reward—3dly. The Cottage, or the Purchaſe of Pleaſure—4thly. The Triumph of Filial Affection—5thly. Jeſſy of the Vale—6thly. Delia's Birth-day—7thly. the Village School. The ſecond volume contains, the Siſters, Moorland Mary, and the Voyage of Life. Theſe all poſſeſs appropriate merit, and are well calculated to gratify youthful curioſity, while they inculcate moral principle and uſeful knowledge. The "Voyage of Life" riſes to a higher order of compoſition, though perhaps not more perſuaſive and alluring than the reſt: its perſonifications are eminently happy, and the moral to be deduced no leſs impreſſive.

By way of ſpecimen of the poetical part of the work, we ſhall make room for a tale of peculiar ſweetneſs and ſimplicity, called

"MOORLAND MARY.

"With jet-black eyes, and ſloe-black hair;
With cheeks ſo red, and round arms bare;
And teeth ſo white, and dimpled chin;
And boſom fair, and pure within;
And ſmall ſtraw hat, ſo looſely tied,
And ruſhy baſket at her ſide
Quite full with berries red and blue,
And heather buds of many a hue,
And ſteps as light as any fairy,
I met the little MOORLAND MARY.

'If you, ſweet girl, will go with me,
'My little ſerving maid to be,
'And thoſe ſoft notes you ſweetly ſung
'Repeat them to my nurſling young;
'And leave theſe hills, ſo bleak and wild,
'To watch and tend my darling child;
'To cheriſh her I fondly love,
'And tender, true, and faithful prove;
'And o'er her infant ſteps be wary;
'I'll treaſure you, ſweet MOORLAND MARY.'

"'Oh, lady, liſten to my tale,
'And let my ſimple words prevail:
'My mother's old—ſhe's old and poor,
'And ſcarce can totter to the door;
'And me ſhe loves, her only joy;
'She has no other girl or boy.
'Ah! whilſt *ſhe* lives, with her I'll ſtay,
'But think of you, when far away:
'She ſays the grave will reſt the weary;
'And *then* I'll be *your* MOORLAND MARY.'"

MEDICINE, SURGERY, &c.

An Examination of that Part of the Evidence relative to Cow-pox which was delivered to the Committee of the Houſe of Commons by two of the Surgeons of St. Thomas's Hoſpital. To which is added a Letter to the Author from John Birch, Eſq. The ſecond Edition. 8vo, Pp. 40, 2s. Callow.

MR. Rogers, the author of this Examination, is a determined enemy to inoculation for the cow-pock, or, to ſpeak in the language of faſhionable practitioners, to *vaccination*. In oppoſition to Dr. Jenner's aſſertions, he affirms "that cow-pox has in more than one inſtance proved fatal. That cow-pox is productive of new appearances of diſeaſe, unknown before in the catalogue of human infirmities. And that cow-pox is not by any means to be depended on as a ſecurity againſt the natural ſmall-pox." The firſt of theſe poſitions may readily be granted, without any impeachment of the general utility of the practice. But as various cauſes may have combined to produce the fatality alledged, it would be neceſſary to know a great deal more of the caſes than Mr. Rogers has thought proper to explain, before we can with propriety judge of the validity of his concluſion.—In order to prove that vaccination is no ſecurity againſt the ſmall-pox, he cites, as inconteſtible evidence, the caſe of a Mr. Bowen's child at Harrow, who is ſtated to have firſt had the cow-pox; and afterwards to have been inoculated for three ſucceſſive years for the ſmall-pox, without receiving the infection. But, on the fourth inoculation, the ſmall-pox appeared; and another child, inoculated with the matter taken from theſe puſtules, took the infection. This is certainly an extraordinary caſe; but until the ſame experiment ſhall have been made upon a child who has

has had the ſmall-pox from inoculation, to aſcertain whether it will again receive the variolous infection, the comparative merits of the two modes of inoculation will remain to be proved. At all events neither this inſtance, nor many others, would ſuffice to counterbalance the many ſtrong caſes, in which children, who had had the cow-pox, had been expoſed to the variolous infection, in its moſt virulent ſtages, and did not receive it. Mr. Rogers is a ſtrong partizan, but a very inconcluſive reaſoner.

Serious Reaſons for uniformly objecting to the Practice of Vaccination: in Anſwer to the Report of the Jennerian Society, &c. By John Birch. 8vo, Pp. 74. Callow.

MR. Birch was a moſt inveterate enemy to vaccination from the very beginning, and will, apparently, remain ſo as long as he lives. He is very confident in his aſſertions, but not very happy in his illuſtrations. Unable to deny the increaſed and increaſing fatality of the ſmall-pox, he, very modeſtly, imputes it to the want of confidence in the faculty, occaſioned by the frequent failure of the inoculation for the cow-pox!!!—This is ſtrange reaſoning, indeed!—And, then, he has the aſſurance to propoſe the following *remedy* for this evil.

"Let us put things upon the old footing; let us drop vaccination altogether for ſeven years, and practiſe only ſmall-pox inoculation; and if the mortality in ſmall-pox do not return to its old ſtandard, I will be content to give up my opinion, and become as devout a worſhipper of the cow, as any idolator within the realms of Indoſtan or the precincts of Saliſbury Court."

If Mr. Birch mean to be *pleaſant* here, his mirth is very ill-timed; and, if ſerious, his arguments are as weak as his prejudices are manifeſtly ſtrong.

The Vaccine Conteſt: or "Mild Humanity, Reaſon, Religion, and Truth, againſt fierce, unfeeling Ferocity, overbearing Inſolence, mortified Pride, falſe Faith, and Deſperation;" being an exact Outline of the Arguments and intereſting Facts adduced by the principal Combatants on both Sides, reſpecting Cow pox Inoculation; including a late Official Report on this Subject, by the Medical Council of the Royal Jennerian Society. Chiefly deſigned for the Uſe of Clergymen, Heads of Families, Guardians, Overſeers of the Poor, and other unprofeſſional Readers, who may be concerned for the Welfare of Mankind. By William Blair, M.A. &c. 8vo, Pp. 96. 2s 6d. Murray.

MR. Blair is very well qualified to ſpeak of the efficacy of vaccination, by the beſt of all inſtructors, *experience*. His practice has been extenſive; and he has watched and appreciated the reſult with a vigilant eye, and a judicious mind. He has here thrown together all the principal arguments on both ſides the queſtion in the form of a dialogue, and has thus exhibited a clear and ſatisfactory view of the conteſt. In this tract may be found very concluſive anſwers to Mr. Birch's objections; and the following obſervations place the comparative merits of vaccination and of inoculation for the ſmall-pox on a proper footing.

"The only objection, which can (with a ſhadow of reaſon) be urged againſt the cow-pox, is, that it does not prove an INFALLIBLE ſecurity againſt the ſmall-pox, there being a FEW inſtances of ſmall-pox occurring after

after vaccination. I will give this objection its full force, and argue upon the ſuppoſition of its being true: but let me aſk, what will be the conſequence? Does the cow-pox fail oftener than the occurrence of ſmall-pox *twice in the ſame ſubject?* Probably theſe events happen in nearly a ſimilar proportion of caſes.

"Again, ſuppoſe *fifty* perſons have really had the ſmall-pox ſubſequent to vaccination, out of three hundred thouſand individuals vaccinated in this kingdom; even thus it will appear that only one perſon in ſix thouſand is liable to have the ſmall-pox afterwards; whereas at leaſt one perſon in three hundred (and above double that proportion in London) DIES of the inoculated ſmall-pox! But, in fact, not more than *ten* admiſſible caſes of failure can be reckoned out of three hundred thouſand individuals, properly vaccinated; ſo that only one ſuch perſon in thirty thouſand is liable to the ſmall-pox, and ten in three hundred thouſand, the whole number ſuppoſed to have been already vaccinated in Great Britain.

"Now, granting that of thoſe ten, TWO ſhould die, who catch the ſmall-pox after vaccination, it would then follow that *only two individuals die out of two hundred thouſand* perſons, in conſequence of failures in the inoculated cow-pox; whereas, the number of deaths from ſo many people inoculated for the ſmall-pox would have been at leaſt one in three hundred, that is, *a thouſand in all!* Conſequently, it is evident from this plain calculation, that the deaths occaſioned by ſmall-pox inoculation, are AT LEAST FIVE HUNDRED TO ONE MORE THAN FROM THE COW-POX!!!

"But, if we reckon the ſmall-pox to happen twice in the ſame perſon, as frequently as that diſeaſe occurs after vaccination, this proportion will be DOUBLED IN FAVOUR OF THE COW-POX; and if we allow that variolous inoculation has been the remote cauſe of the caſual ſmall-pox becoming ſo univerſally prevalent and fatal as it now proves to be, the advantages of vaccination (which propoſes entirely to extinguiſh the contagion of ſmall-pox) muſt appear great, indeed, BEYOND ALL COMPUTATION!!!"

Theſe are ſtrong facts, and well worth the ſerious attention of all who are intereſted in the conſideration of this important ſubject.—It is needleſs to obſerve, that Mr. Blair and Mr. Birch are oppoſite as the poles in their ſentiments; but, though the old adage, "Who can decide when *doctors* diſagree?" may be applicable enough to this conteſt, we confeſs we have found little difficulty in deciding on which ſide truth and reaſon are to be found.

An Addreſs to the Profeſſors of Phyſic and Surgery, in the Cities of London and Weſtminſter, propoſing the Inſtitution of a Society for inveſtigating the Cauſe, Symptoms, and Cure of the Hydrophobia. 8vo. Pp. 16. 6d. Creighton, 1807.

THE ſubſtance of this Addreſs was delivered by the author to the London Medical Society, in November 1789; and it is now publiſhed on account of the recent alarm reſpecting mad dogs, in the metropolis;—an alarm, by the bye, which we believe to have been perfectly groundleſs, and to have originated in the intereſted artifices of a band of dog-ſtealers.—Such a ſociety, however, as the author propoſes to eſtabliſh would cer-

tainly be uſeful; and, indeed, no exertions ſhould be left untried for aſcertaining the cauſe, effect, and cure of a diſeaſe which is truly repreſented as the *opprobrium medicorum*.

DIVINITY.

A Sermon, occaſioned by the Circumſtances of the late glorious and deciſive Victory, obtained by the Britiſh Fleet under the Command of Lord Viſcount Nelſon, over the combined and more numerous Forces of France and Spain, off Trafalgar, on Monday, 21ſt of October, 1806. *Delivered on board his Majeſty's Ship Britannia, at Sea, on Sunday, 3d November*, 1806. By Lawrence Halloran, D.D. Chaplain of the ſaid Ship, and Secretary to Rear Admiral the Earl of Northeſk. 4to. Pp. 32. 2s 6d. Gardiner, 1806.

THIS may be conſidered, both as a *Thankſgiving* Sermon for the Victory of Trafalgar, and as a *Funeral* Sermon for the gallant Commander who loſt his life on the occaſion. The text, from Maccabees, is peculiarly appropriate: —"*He put himſelf in jeopardy, to the end, he might deliver his people, and get him a perpetual name.*" The Sermon is written with conſiderable ability; and the ſtyle is animated, impreſſive, and chaſte.

The Duty of the Clergy to enforce the frequent receiving of the Sacrament of the Lord's Supper; a Sermon preached at the Viſitation holden in the Pariſh Church of Holy-Rood, Southampton, on Monday, September 8th, 1806. By the Rev. Samuel Clapham, A.M. 8vo. Pp. 26. 1s. Vernor and Co.

WE have read this Sermon with unuſual ſatisfaction. As an eloquent compoſition, and an oratorical addreſs, it poſſeſſes conſiderable merit. But what chiefly attracted our notice was the ſolicitude and zeal which Mr. Clapham expreſſes to perſuade his reverend hearers to enter into his own views. He is ardently deſirous that they ſhould ſhew themſelves ſucceſsful labourers, in reſtoring the church as nearly as poſſible to its original purity, and inducing their hearers to become wiſe, and good, and happy. Mr. C. does not treat the ſubject as merely commemorative of the death of Chriſt, but as conveying pardon and ſanctification. His principal object, however, is to remove all the obſtacles to a frequent and devout participation, and to infuſe his own ſpirit into his hearers.

He thus reprehends the too prevalent cuſtom among the clergy of reading only the firſt ſentence in the exhortation.

"It is the cuſtom of ſome Clergymen to read no more than the firſt ſentence of the firſt Exhortation, by which all ſuch may be conſidered as addreſſing their flocks in the following manner: 'When we next aſſemble, a certain ceremony will be performed; it is, indeed, no other than a commemoration of the meritorious croſs and paſſion of Chriſt. To this Ceremony you are invited: you will come if you are diſpoſed; but if you have not ſuch a diſpoſition, I do not think that ye will be condemned as guilty; and therefore, I forbear to recommend it to you to embrace the Invitation, much more to urge it

it upon you.' How! Does a worthy participation of the Lord's Supper impart 'ſtrength to the poor, to the needy in his diſtreſs?' Is it in itſelf 'a 'refuge from the ſtorm, a ſhadow from the heat?' Does it encourage them that receive it 'with a fearful heart, to be ſtrong, and not to fear—to 'ſanctify the Lord of hoſts—' to enrol themſelves 'among the children who 'ſhall be taught of the Lord,' that they may feel and know how 'great is the 'peace of his children,' and may become 'the holy people, the redeemed of 'the Lord?' If the Inſtitution contain within itſelf ſuch mighty bleſſings, and we perceive our reſpective flocks inattentive to appropriate them to themſelves; is it not our indiſpenſable duty to expoſtulate with them in the language of the ſecond Exhortation—'whether they are not aſhamed when God calls 'them not to come? and to beſeech them to conſider whether their feigned 'excuſes will avail them any thing before God?' And is it not further incumbent on us, previous to its celebration, ſo to illuſtrate the deſign of the Ordinance, that the loweſt comprehenſion may underſtand it; and to enforce it warmly and vehemently upon the minds and conſciences of our hearers? for on this ſubject, above all others, may it not be ſaid to us—'ye that make men-'tion of the Lord, keep not ſilence—?' If we have done this, and without effect—and if we have not done it, is not the lamentation of the Prophet applicable unto us—'O, my people, they which lead thee, cauſe thee to err!' it is natural that we ſhould enquire of ourſelves, how it is that 'the word,' which is deſcribed as 'ſharper than a two edged ſword,' ſhould, in our mouths, 'return unto us void,' and ſhould diſappoint and mortify us, by not 'accom-'pliſhing the purpoſe for which it was ſent.'"

The peroration is ſo patriotic, ſo truly evangelical and affecting, that notwithſtanding it requires more room than we uſually allot to ſingle ſermons, we are unwilling to injure it by abridgment.

"I have preſumed, my Reverend Brethren, and I truſt without offence towards any individual, to direct your attention to a ſubject which no thinking man can, I believe, contemplate without many, the moſt melancholy, reflections. The ſtate of the Church firſt preſents itſelf to the mind as very, very different from what ſome of us have ſeen it, and what 'our fathers have told 'us.' Whilſt we obſerve every riſing ſect flouriſhing and proſperous, extending its influence, and eſtabliſhing its adherents; the Church of England, I ſpeak it with ſorrow of heart, I meditate on it in bitterneſs of ſoul, appears to the accurate obſerver, with its foundation ſapped, and its walls decayed. The danger may, indeed, be overlooked by indifference, or contemned by preſumption; but let us, for God's ſake, employ all our powers to avert it, leſt, although we ourſelves may eſcape, our poſterity ſhould be buried under its ruins. But even allowing that the dilapidation of the edifice ſhould be prevented by authority, that the wiles of the adverſary ſhould be defeated by vigilance—will there be 'heard within its walls, ſalvation; and within its gates, praiſe?' I ſpeak not of thoſe vaſt multitudes who abſent themſelves from her worſhip. I ſpeak of thoſe only who pretend to belong to her, but who manifeſt neither attachment to their Church, nor love to their God by commemorating at his Altar, their deliverance from ſin, and redemption from perdition. 'Theſe 'her children whom ſhe hath nurtured and brought up,' are they who overwhelm their venerable parent with ſhame, and her miniſters with reproach. Some of them may, I allow, appeal to the tenor of their behaviour, and ſay, that, although they are not religious, they are not immoral: but the morality of ſuch men is merely negative; it is rather the abſence of evil, than the exiſtence of good. They may with the ſame propriety be denominated Chriſ-

tians, as a pole ſtuck into the ground may be called a tree; there is the appearance of a ſtem, but the root and the branches are wanting. Dangerous is their ſituation when they flatter themſelves, that, becauſe they are, comparatively, 'innocent, ſurely the Lord's anger ſhall turn from them.' May it be our unremitting endeavour—and may the endeavour be productive of unexampled ſucceſs!—to perſuade them and all men, to 'ſeek the Lord daily, and to 'delight to know his ways, as a nation that do righteouſneſs, and forſake not 'the ordinances of their God!' Inſtead of truſting to their own righteouſneſs, and 'hewing out to themſelves,' as the Prophet elegantly expreſſes it, 'ciſterns, broken ciſterns that can hold no water—may they aſk their way to 'Zion with their faces thitherward, ſaying, Come, and let us join ourſelves to 'the Lord in the new Covenant in his Blood.' Let us, my Reverend Brethren, endeavour, earneſtly endeavour, by fervent prayer to God and unwearied diligence in our calling, to excite this ſpirit in our hearers, convinced as we all muſt be, that he is the moſt uſeful to men, and will be the moſt approved of God, who employs the greateſt attention, and exerciſes the moſt conſummate judgment, in perſuading the people committed to his care, to become worthy communicants. The beſt criterion of our utility in the ſupport of the State, and of our ſolicitude for the intereſts of the Goſpel, is, our bringing men to the Lord's Table with right diſpoſitions. In a cauſe like this, where we are at once promoting the welfare of ſociety, the glory of God, and the ſalvation of men, zeal 'might open the mouth of the dumb, and make the tongues of 'them that cannot ſpeak eloquent.' If men are not by our preaching awakened to a ſenſe of their obligations as Chriſtians; if we fail to impreſs them with the conviction of the relation in which they ſtand to God as their Redeemer, and of the neceſſity, according to the Apoſtle, of co-operating with Him in the great work of our ſanctification*, feeble, I had almoſt ſaid injudicious, will be our attempts, and correſpondent will be our ſucceſs, in prevailing with them to 'eat the fleſh of the Son of man, and to drink his 'Blood,' and thereby to appropriate to themſelves all the bleſſings of Redemption. But will not the natural concluſion be, that 'we labour in vain, and 'ſpend our ſtrength for nought?' Will not thoſe 'who preach another Goſ-'pel' accuſe us of being ſlothful, or at leaſt, unſkilful, labourers, ſowing improper ſeed, and, in conſequence, diſappointed of an harveſt? A pariſh, in common eſtimation, is not, I believe, conſidered as notoriouſly irreligious, provided that one in ten of its inhabitants celebrate the Sacrament of the Lord's Supper. How melancholy the reflection! Inſtead of one only, the ten may be cleanſed; but what will become of the nine! The declaration of our Lord may, I fear, be underſtood in a literal ſenſe, that 'ſtrait is the gate, and nar-'row is the way which leadeth unto life, and that few there be that find it.' Gracious God! is ſuch the influence of that Diſpenſation, under which, as the Evangelical Prophet deſcribes, 'many ſhall ſay, Come ye, and let us go up to 'the mountain of the Lord, to the houſe of the God of Jacob; and He' of his mercy, 'will teach us of his ways, and we' on our part, 'will walk in his 'paths?' To preſerve ourſelves from blame, and our people from condemnation, let us be fully perſuaded in our minds, that every pariſhioner who frequents the ſervice of the Church, and abſents himſelf from God's altar, ſubjects us, in a certain degree, to the ſuſpicion, either of want of diligence in the diſtribution, or of judgment in the application, of the word of life. Let us then review our miniſtry, judging fairly and impartially of ourſelves, as we

" * Philip ii, 12, 13.

ſhall

ſhall one day be judged at the Tribunal of God; let us accurately aſcertain how many of our hearers have, through the efficacy of our preaching, become communicants, and have, in conſequence, imbibed the ſpirit of the ever-bleſſed Goſpel; let us accurately aſcertain whether there is a progreſſive increaſe between each ſucceeding communion; and whether we diſpel the fears, remove the ſcruples, and obviate the objections, by which the weak, the ſuperſtitious, and the conceited may, ſeverally, be withheld from communicating. For if my pariſh exhibit no ſpiritual improvement—if my hearers are not led to reflection, and from reflection to a devout participation of the Lord's Supper—I have, during that interval, been, comparatively, uſeleſs—and whatever cauſe I may aſſign, or whatever I may urge in my own juſtification, will it not, ultimately, be found, that the fault is in myſelf; either in my want of talent, of zeal, or of judgment? And there is not, perhaps, a ſituation in the world, ſo little to be envied, nay, ſo much to be deprecated, as that of a Clergyman, whoſe miniſtry brings forth no fruits of good living. It is not ſufficient, it cannot be ſatisfactory to a reflecting mind, to reſt in good intention, and in the conviction of the Goſpel being 'worthy of all acceptation.' No! if I have neglected to promote the furtherance of it, by zealouſly inculcating a ſolemn celebration of its moſt holy Rite—may I not with juſtice expect that my reception will be that of the ſlothful ſervant, 'who laid up his talent in a 'napkin—out of thine own mouth will I judge thee'—becauſe thou knoweſt that unto thy care was committed the ſalvation of thoſe who were, by their uniform obſervance of religious duties, graciouſly intended to be 'habitations of God through the Spirit?'"

After this follows a devout prayer.

We forbear to make any comment or obſervations. All who patronize our labours will, we believe, from the peruſal of theſe extracts, think with us, that they are deſerving, as we can aſſure them the whole diſcourſe is, of high commendation.

MISCELLANIES.

DR. GLEIG AND MR. LAING.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW, &c.

Sir,

IN the Monthly Magazine which was publiſhed on the firſt of laſt November, and which fell into my hands only laſt week, there is a letter from Mr. Laing to the Editor, on which I feel myſelf called upon to make ſome animadverſions. It may ſeem indeed that theſe ſhould paſs to the public through the ſame channel with the letter which is the object of them; but the Monthly Magazine is read by ſo very few perſons, whoſe good opinion I have any deſire to retain; and the conduct of the publiſher of that miſcellany, with reſpect to Squire Laing's correſpondence and mine, has been ſo different from what, in his ſituation, *I* ſhould have thought honourable, that I truſt you will indulge an old friend with a few pages in your more impartial journal. You will perceive the propriety of complying with this requeſt, when you find an aſſertion advanced by Mr. Laing, which you, and you only, can prove to be either a truth or a falſehood, and perceive yourſelf, as well as our learned

and

and moſt reſpectable friend Mr. Nares, involved in that torrent of obloquy which this *ſage* hiſtorian has thought fit to pour upon me.

The object of Mr. Laing is to refute the arguments, by which, in the Monthly Magazine for Auguſt, I had vindicated myſelf from the calumnies which, in the ſame miſcellany for June, he had publiſhed againſt me, only becauſe I had dared to expoſe, in the Britiſh Critic, the ſophiſtry and perverſion of facts which pervade his *Diſſertation on the Murder of Lord Darnley*. As you have re-publiſhed his letter and mine in the Anti-Jacobin for November laſt, I requeſt the favour of you and your readers to peruſe with attention the paragraph which begins (p. 314 of that number) with the words—"The firſt paſſage to which he objects," &c. and then to ſay, whether that paragraph contains any thing which can with truth be called a *ſubterfuge*.

It is a ſubterfuge, ſays Mr. Laing, becauſe Durham's place and penſion "had been fully *explained* and *confirmed* by an authority a few pages before;" becauſe "Durham has been particularly accuſed by Buchanan, of treachery in deſerting and betraying his maſter on the eve of his murder;" and becauſe "that the grant to Durham is not ſtated in the privy ſeal record as the reward of his treachery, is an evaſive ſtatement of the charge preferred againſt the diſſertator in the Britiſh Critic."

For a confutation of this laſt argument intended to convict me of evaſion, I refer with confidence to my letter already publiſhed in your journal and in the Monthly Magazine; and with reſpect to the ſecond argument, I muſt take the liberty to inform Mr. Laing, as I have repeatedly informed him already, that Buchanan, who was one of the Queen's *accuſers*—the tool of Murray and his aſſociates, cannot be admitted as a *witneſs* againſt her. There remains, therefore, but the *firſt* of theſe precious proofs of *ſubterfuge* to be conſidered; and that full juſtice may be done to it, I muſt beg leave to call the reader's attention to the arrangement which Mr. Laing has given to his Diſſertation.

He divides it into ſeven chapters, in which he inveſtigates, as he ſays, hiſtorically, 1. the facts that preceded; 2. thoſe which ſucceeded the murder of Darnley, &c. The arrangement is good; and, in the Britiſh Critic, I willingly allowed to it all the merit which it can juſtly claim. I did not, however, look in the chapter devoted to the facts which *preceded* the murder of Darnley, for proofs of *thoſe* by which that atrocious deed was *followed;* and if I had adopted this prepoſterous method of proceeding, and declared that I found in the *firſt* chapter no evidence of the Queen's having *rewarded Durham* for his *treachery*, I apprehend that Mr. Laing would have complained, and with juſtice, that I had paid no regard to the arrangement which I profeſſed to admire. This, however, it ſeems, is the method of proceeding which I *ought* to have adopted. Be it ſo; and let us enquire what benefit would have redounded to Mr. Laing's cauſe from this ὕστερον πρότερον order of criticiſm.

In page 33, which makes part of the chapter in which the facts *preceding* the murder of Darnley are inveſtigated, I find the diſſertator *affirming* indeed, that "it is certain that Durham, the one *particularly accuſed of betraying his maſter, was rewarded by Mary*, five days after his death, with a penſion and place;" but ſurely this *lawyer* does not expect that his *unſupported aſſertion* will be held as *evidence* of a *fact*, which took place two hundred years before he was born! O! no, ſays he, "I have ſupported it by a note at the bottom of the page." Very well; here follows the note, and let the reader judge for himſelf.

"When Paris was ſent on Saturday the 8th for the coverlet of the Queen's bed, Durham, whom he calls *le portfaix du Roy*, demanded the key of her chamber;

chamber; and when that was refuſed by Paris, *carried the coverlet to the abbey, as if to earn his reward.* (Paris's Firſt Declaration, Appendix). On Monday he kept the King's body in a neighbouring houſe from public inſpection, till it was removed to the abbey (Melvil, 78); and on Saturday the fifteenth, when the King was buried, this porter of Darnley's was appointed, by the Queen's ſignature, maſter of the wardrobe to the young prince for life, with a yearly ſalary of a hundred pounds Scots. Privy Seal Record Book, 86 fol. 15."

Such is the evidence of Durham's *treachery*, and of his having been *rewarded* for his *treachery* by Mary five days after the death of his maſter. Yet there is not, in this note, the ſlighteſt inſinuation that Durham was a *traitor*, except in the aſſertion that *he carried the coverlet to the abbey, as if to earn his reward;* and that aſſertion, as the reader perceives, reſts not on the authority of the Privy Seal Record, but on the reverend authority of the paper called Paris's Firſt Declaration.

Let us now turn to page 276, vol. 2d, and ſee what Paris really ſays, or is made to ſay.—"Au bout d'une heure Marguerite me prie d'aller à Kirkafield querir une couverture de maytres à la chambre de la Regne ce qui je fais et prens une garſon aveque moy et entre en la dict chambre, en preſens de Sande Duram le jeune, et le porte faix du Roy, et fais emportier la dite couverture, le dict Duram me demande la clef. Je luy dis que ce n'eſtait pas à moy à la donner, mais bien à l'huyſſier, luy pryant de me pardonner. Bien, donc (ce dict-il) puiſque ne le me veullez donner. Ladeſſus ie m'en vins à l'Abbaie à la chambre de la Royne et delivre la couverture à Marguerite, ceſte jouer-la de Sabmedy eſtant ainſſy paſſé, je m'en alloys me coucher." Here it appears, that *not Durham*, but the *boy*, whom Paris took with him to Kirkefield, *carried the coverlet to the abbey*, and that *Paris himſelf* delivered it to Margaret. Accordingly Squire Laing himſelf, in a note referred to from the words *Ladeſſus ie m'en vins*, requeſts the reader to correct a miſtake in the firſt volume, p. 33, note; viz. "*that Durham carried the coverlet to the abbey;*" and it was this correction, which I thought had been candidly made to deſtroy the effect of the note, p. 33, vol. 1ſt, which prevented me from making any remark whatever on the ſaid thirty-third page.

Still, it is *a fact*, either that Durham was particularly accuſed of betraying his maſter, or that he was *not* particularly accuſed of betraying him; and it is *another fact*, that Mary was either *believed* or *not* believed to have beſtowed on him a place about the perſon of her ſon as the *reward of his treachery*. Mr. Laing having, by the correction of his note, page 33, vol. 1ſt, confeſſed that he had not *there* eſtabliſhed the truth of his aſſertion reſpecting the *facts*, it would have been extremely unfair to animadvert on his failure. But he repeats his aſſertion, in its proper place, when inveſtigating the *facts* which *ſucceeded* the murder of Darnley, and refers, at the bottom of the page, to Robertſon, vol. 2d, p. 334, who ſays *not one word of Durham's treachery or reward!*

To that part of my laſt letter which begins (p. 315 of your journal) with theſe words, "Is Mr. Laing quite certain of theſe facts," and ends with the ſhort quotation from Whitaker reſpecting "the interpolating hand of Cecil,' Mr. Laing makes no reply that is worthy of the ſlighteſt notice. I only beg leave to aſſure him, that I did not "meaſure the ſize of the letters by the bulk of the commentaries;" but thought, and ſtill think, it *utterly incredible*, that Lethington's wife could, in *one* night, *tranſlate* and *tranſcribe* eight letters, of which the *firſt* is ſo long, that the Queen, who is repreſented as pouring out, without ſtudy and without order, the feelings of her heart juſt as they aroſe, is made to employ the greater part of *two* nights in *the writing of it alone!* The

candid

candid Squire may meditate upon this fact at his leiſure, and then talk as he thinks fit of anonymous libellers.

Mr. Laing next attempts to evade the force of the argument ariſing from the extract from *Murdin*, printed in page 316 of your Magazine; but confident as he is, he dares not ſay that the extract has not been fairly taken. He affirms, however, that the Duke of "Norfolk never was in Scotland unleſs in 1560, when he formed the treaty of Berwick, with the Lords of the Congregation." If this be true, and let our conſiſtent hiſtorian maintain its truth, I have no heſitation to affirm, that this manufactured confeſſion of the Biſhop of Roſs is a paper of *no authority whatever;* for nothing is more indiſputable than that, in it, the Biſhop is made to ſay, "I talked with the Duke allone in a gallery, whair he uttered to me he bare gud-will to the Quene my miſtreſſe; and that he had talked with Therle of *Murray* and *Lethingtoun* at *Leith*, and ſene the lettres," &c. This our Squire has not ventured *directly* to deny; but he denies it *indirectly*, by ſaying that the mention of *Leith* is probably an error of the *pen* or preſs; and that he may the more plauſibly and ſafely inſinuate that the error was of *my* pen, he gravely tells us, that "neither Murdin nor the State Trials were within his reach" when he was writing his letter!

This aſſertion, I confeſs, ſurpriſed me. In that public library, to which he has told us that he has *profeſſional acceſs*, as well as in different private libraries in Edinburgh, to which any gentleman or ſcholar *may* have acceſs, I *know* that both theſe publications are to be found. I looked therefore to the top and bottom of the letter for the place where, and the time when, it was written; but Mr. Laing has been too cunning for me; it has *no* date either of *time* or *place!* The probability however is, that it was written either at Edinburgh or its neighbourhood, or in one of the northern counties, where Mr. Laing has an eſtate, on which he is accuſtomed to reſide during the long vacation of the Court of Seſſion. That it was not written in Sutherland, Caithneſs, or Orkney, appears to me more than probable, from Mr. Laing's declaring, in the firſt ſentence, that it is a reply to my letter in the *laſt* number of the Monthly Magazine. In Edinburgh and Stirling we often get the London periodical journals on the ſixth day after they are publiſhed, becauſe to theſe towns they are ſent to the bookſellers by the coach; but I doubt whether, in the northern counties which I have mentioned, any gentleman *can* receive a magazine from London within a month after its publication, unleſs it be ſent to him directly by poſt. On theſe facts the reader will make his own reflections: I make none.

As I keep no copies of letters written to ſuch confidential friends as Mr. Nares, I cannot ſay whether the words which Mr. Laing quotes from my correſpondence with the Archdeacon be correctly quoted or not; but I can ſay with truth, that I anſwered my friend by the return of the poſt, which brought me his letter; and as two hours do not elapſe between the arrival of the London poſt in Stirling and its departure from it, I wrote hurriedly, and, I doubt not, confuſedly. I have written *Murdin*, when I ought to have written *the State Trials;* and very probably, *the State Trials*, when I ſhould have written *Murdin*. The plain truth, however, reſpecting my knowledge of Murdin, I have given in my printed letter, which the reader, who reflects on the variety of books that my former employment compelled me to conſult, will readily believe; and Mr. Laing, if a man of his diſpoſition can enjoy any thing, may enjoy his triumph in having detected ſome inaccuracy of language in a private letter

letter written on a variety of topics, and probably in leſs than an hour, to a confidential friend not accuſtomed to ſcan my letters with the eye of malignity.

This benevolent Squire and candid hiſtorian returns, I think rather impertinently*, to the ſtory of Mr. Plenderleath, whom he ſtill chooſes to call ſimply *a recruit*. I do not complain of this, as if there were any thing incorrect in the deſignation; for a recruit my young friend certainly was; but there is ſomething extremely incorrect in the aſſertion, that *when I applied for his diſcharge*, "the commanding officer of the Clan-Alpine Regiment was employed in procuring him a commiſſion." The name of William Plenderleath had appeared as an officer not only in the *Gazette*, but alſo in the *Monthly Liſt of the Army*, before I felt myſelf called upon to make any application about him; and accordingly, the colonel of the regiment, in which he was a recruit, never laid claim to the merit of having ſolicited for him a commiſſion. I ſay this on the authority of an extract of a letter from the colonel himſelf to Sir John MacGregor Murray, which is now before me in Sir John's hand-writing. In it he enumerates all the inſtances of his kindneſs to Mr. Plenderleath, ſome of which do honour to the delicacy of his feelings; but though it appears that, from the firſt, he gave to *the recruit* ſerjeant's pay, and directed him not to do duty with the other recruits, which is probably the origin of this *accurate inquirer's* miſtake, he is very far indeed from ſaying that he had, at any time, been employed in procuring for the young man a commiſſion.

Mr. Laing ſays that my letter to Sir John MacGregor Murray, denying that I was the author of a ſcurrilous libel againſt the MacGregors, almoſt perſuaded the Baronet that his ſuſpicions were groundleſs. *Almoſt* perſuaded him! I have not a doubt, Sir, but it perſuaded him altogether; for it was written with the artleſs ſimplicity of a man firmly perſuaded, for the reaſons aſſigned in my laſt letter, that he was writing the truth, and nothing but the truth.

But how comes Mr. Laing to be ſo well informed, as he wiſhes to perſuade the public, of what Sir John MacGregor Murray felt or thought of my conduct with reſpect to Mr. Plenderleath? Did he derive his information from Sir John himſelf? This, I doubt not, he wiſhes to be believed; but it is very little probable that a gentleman, laudably anxious for the honour of the Clan of which he believes himſelf to be the chief †, ſhould have taken into his intimacy

---

* It has been ſuggeſted to me by a friend that the word *impertinently* is here improperly uſed; for though the ſtory of Mr. Plenderleath has indeed nothing to do with the review of the diſſertation on Darnley's murder, it may yet be very pertinent to what appears to be Mr. Laing's purpoſe, viz. to revive an old grudge, or excite new diſſention between Sir John MacGregor Murray and me. It is indeed extremely probable that this is his purpoſe; but I have not a doubt but he will as completely fail in it, as he has already failed in his attempt to ſow diſſention between Mr. Nares and me. A coalition between Sir John MacGregor Murray and Mr. Laing would to thoſe, who know any thing of their characters, appear as extraordinary as any political coalition that we have ever witneſſed; and more than one of theſe have been very extraordinary.

† In a note on my laſt letter (p. 321 of your journal), I have mentioned another family as here generally conſidered to be at the head of the Clan. That family is Drummond of Belhaldie; but whether Captain MacGregor Drummond, Sir John MacGregor Murray, or Mr. MacGregor Graham of Glanguyle,

intimacy a hiſtorian who has libelled, in the groſſeſt language, the whole race and name of MacGregor; who has repreſented that Clan, as well as the Macdonalds and Colquhouns, as, in the reign of the ſixth James only, "not unſuſceptible of a ſlight civilization;" and who, in his hiſtory of Charles the Firſt, has reviled all that was good and great—the King himſelf, Strafford, Laud, and the gallant Montroſe, &c. &c. &c.! The author of ſuch ribaldry as this is not the man whom Sir John MacGregor Murray is likely to have choſen for his friend; and I can aſſure the public, on the moſt reſpectable authority, that Sir John feels all that indignation at Laing's conduct on the preſent occaſion, which, in my laſt letter, I ventured to predict that he would feel.

Mr. Laing talks ſomething about my penitence being quickened by an action brought before Lord Armadale, and then proceeds in theſe words:—"Lord Woodhouſelee, to whom he (Dr. G.) appeals for his innocence, was ignorant even of his DENIAL of the libel (the letter replete with ſcurrility, about which Sir J. M. M. had enquired), till informed of it *lately by myſelf* (Malcolm Laing), and by the oppoſite counſel!"

If, by the mention of an action brought before Lord Armadale, Mr. L. mean to inſinuate that an action brought againſt me was carried on before *any Lord;* or if he mean to *contradict the minuteſt particular* of my laſt ſtatement, which was *not* written, as he writes, from *memory*, I have no heſitation to adopt your words, and tell him plainly that he ſays *the thing which is not.* Were it poſſible for me to ſuppoſe that Lord Woodhouſelee had appeared to Mr. Laing ignorant of *any part* of my correſpondence with Sir John Mac Gregor Murray, till *lately informed* of it, I could attribute ſuch apparent ignorance only to forgetfulneſs, or to Lord Woodhouſelee's reluctance to hold any converſation with Mr. Laing on the ſubject. Of all the correſpondence which, in the years 1799 and 1800, took place between Sir John MacGregor Murray, Mr. Fraſer Tytler (now Lord Woodhouſelee), Mr. W. Erſkine (Advocate), Mr. John Macfarquhar W. S., and myſelf, not a fragment has been loſt. Nay, the very letter in which I had requeſted the ſatirical effuſion ſubſcribed *Gregor MacNab* to be *ſuppreſſed*, was fortunately preſerved and returned by my friend from London, not to me, but to Mr. Macfarquhar, from whom it paſſed to Lord Woodhouſelee, and from Lord Woodhouſelee to Sir John M. M., who, like a man of honour, gave it to me, as ſoon as he received the apology which he had demanded. But there is no occaſion to appeal to theſe papers, which, while they remain in my cuſtody, can, indeed, be no authority to the public. Lord Woodhouſelee, in anſwer to ſome queries put by me, writes thus, in a letter dated Edinburgh, 23d January, 1807.

"What Mr. Laing alludes to, when he aſſerts 'that Lord W., to whom he (Dr. G.) appeals for his innocence, was ignorant even of his DENIAL of the libel till informed of it by myſelf and the oppoſite counſel,' refers, as I preſume, to this—that when Mr. Laing, converſing with me on the topic of Gregor MacNab's letter, affirmed, that when taxed by Sir John MacGregor

---

Glanguyle, be the chief, I know not. Each of them has many documents to ſhew for his claim, and each of them has, in the Clan, a large body of adherents; but out of the Clan I hardly think that the queſtion can be intereſting to a human being. For my own ſhare, I have not formed ſo much as an opinion on the ſubject; though I have long been on terms of intimate friendſhip with the amiable family of Belhaldie.

with

with being the author of that libel on the Clan MacGregor, you denied that you were the author, *proteſting at the ſame time the greateſt reſpect for that Clan,* I anſwered that I had never heard of any ſuch PROTESTATIONS on your part.—I truly never heard of your making any ſuch proteſtations; and I will add, that if I had believed that you had done ſo, I ſhould have thought your conduct much leſs excuſable than I yet ſuppoſe it to have been."

His Lordſhip is perfectly right. He had never heard of ſuch PROTESTATIONS on my part; and had I made ſuch proteſtations of reſpect for the whole Clan of MacGregor, conſcious as I was of having written a ſatire againſt part of that Clan, my conduct, notwithſtanding my having countermanded the publication of the ſatire, would have been much leſs excuſable, than I believe it now appears to moſt people to have been. Fortunately Sir John MacGregor's letter to me, as well as mine to him, are both in exiſtence; and if he will give his conſent, I have no objection to their both being publiſhed, provided they be publiſhed *entire;* but neither he nor I can honourably publiſh them without the conſent of the other; and probably neither of us has much inclination to gratify the impertinent curioſity of Mr. Malcolm Laing. In the mean time it is ſufficient to obſerve that Lord Woodhouſelee's declaring himſelf ignorant of my having made *proteſtations of inviolable* reſpect for the Clan and name of MacGregor,* is ſomething very different from his having declared himſelf ignorant of my having *denied that I was the author of "a letter replete with ſcurrility againſt the officers of the Clan-Alpine Regiment!!"*

Mr. Laing proceeds to ſay;—"The two reviews in the Anti-Jacobin and in the Britiſh Critic, I conſidered, and I ſtill conſider, as written in the ſtyle and ſpirit of two *anonymous libels,* replete throughout with the moſt ſcurrilous abuſe; of which every reader may ſatisfy himſelf by the ſlighteſt inſpection."

How abſurd is the firſt part of this ſentence! The paper ſubſcribed Gregor MacNab was anonymous, and on various accounts improper; but no review that I have ever read was *anonymous.* Of all ſuch journals the conductors are known; every communication to ſuch journals is ſubmitted to the conductors, to be by them reviſed and altered as they think fit†, and then publiſhed in their own names. It would be hard, indeed, to make the original writers anſwerable for ſuch *alterations;* or even for the errors of the preſs, which, if they live at a diſtance, they have it not in their power to correct. Accordingly I believe every Engliſh judge and jury conſider the conductors or *publiſhers* of *reviews* as alone anſwerable for their contents ‡; but when Mr. Laing

---

* See Mr. Laing's former letter.

† Let not the reader ſuppoſe that I here wiſh to ſhelter myſelf under the authority which the conductors of the Britiſh Critic undoubtedly have over every article contributed to their journal. They never made the ſlighteſt alteration in any thing contributed by me, except by once inſerting the word *truly* to give preciſion to a ſentence, and once leaving out a ſentence, which was indeed ſuperfluous. It is with Mr. Nares only that Mr. L. has correſponded; and I do not believe that between that dignitary and me there is any difference of opinion on matters of real importance.

‡ It is our duty to correct a miſtake under which Dr. Gleig here appears to labour. The *conductors* of Reviews, generally ſpeaking, are *not* known. We, who live in the centre of literature, as it were, know not the conductors of any Reviews excepting thoſe of the Britiſh Critic and the Edinburgh Review. The

Laing ſhall become a judge, the practices of the court in which he may preſide will, it ſeems, be very different; and the liberty of the preſs, which never was, in Scotland, ſo free as in England, will be extended only to *Whigs* and *Whigs of the modern ſchool!*

With the review of Mr. Laing's *Diſſertation* in the Anti-Jacobin, and of the firſt edition of his *Hiſtory* in the Britiſh Critic, you and Mr. Nares know that I have no concern; but for every thing, typographical errors excepted, that is to be found in the review of the firſt edition of his *Hiſtory* in your journal, and in the review of his *Diſſertation* in the Britiſh Critic, I hold myſelf anſwerable—not indeed to him, but to the conductors of the two journals; and I cheerfully take to myſelf the blame that any candid man, who has read the works reviewed, may be diſpoſed to impute to the ſcurrility of the reviewer's language. As it is ridiculous to affect a modeſty which a man does not feel, I will candidly own that I think myſelf, in moſt kinds of compoſition, at leaſt Mr. Malcolm Laing's equal; but in pouring on his antagoniſts *ſcurrilous abuſe* he is infinitely my ſuperior; *nam in vitium libertas excidit.*

Of the review of his Hiſtory in the Anti-Jacobin, he ſays—"I immediately, on ſeeing it, pronounced it to be the production of the author of Gregor MacNab; and in April 1802, I was directed for the firſt time (by his friend Lord Woodhouſelee) to the Edinburgh Encyclopædia for *the confirmation of the fact.*"!!

Various reaſons conſpired to make me doubt the accuracy of this ſtatement. In the firſt place, I *doubted* whether, at ſo *early* a period as April 1802, Lord Woodhouſelee *could* ſay, from his *own knowledge*, that I was the author of the review in queſtion; 2dly, I did not believe Lord Woodhouſelee *capable* of betraying the *confidence* of any man, whom he had honoured with his friendſhip; and 3dly, I knew that of *this fact no confirmation* is to be found in the Encyclopædia Britannica!—The whole affair, however, is explained to my ſatisfaction, and, I doubt not, to that of the public, by the following extract from Lord Woodhouſelee's letter already quoted.

"What Mr. Laing alludes to, when ſpeaking of the two reviews in the Anti-Jacobin and Britiſh Critic, he ſays—'The firſt I pronounced, on ſeeing it, to be the production of (the author of) Gregor MacNab; and in April 1802, I was directed for the firſt time by his friend Lord Woodhouſelee to the Edinburgh Encyclopædia, for the confirmation of the fact,'—is this: Mr. L., on mentioning to me the review of his book in one or other of thoſe journals, put the queſtion—'Whence has this reviewer got his intelligence regarding your father's book, viz. that the Chancellor Hardwicke declared it the beſt concatenation of circumſtantial evidence that he had ever ſeen?'—My anſwer to this queſtion was—'He could very eaſily have come by that intelligence; for that fact is related in the *life of my father*, written by Mr. Mac Kenzie, and printed in the *Tranſactions of the Royal Society of Edinburgh*; or

---

The perſons on whom *legal* reſponſibility attaches, for the contents of ſuch publications, are the authors, publiſhers, and printers; as, in newſpapers, it attaches on proprietors, publiſhers, and printers, as well as on the writers of any libellous matter. But no reſponſibility attaches on the *conductor* of a review, nor on the *editor* of a paper, *as ſuch*;—they are perſons unknown to the law. If a *conductor* make any alterations in an article, he is certainly liable, as an *author*, for any libellous paſſages contained in ſuch alterations; but no farther.—EDITOR.

if

if he had not met with it there, he may have found it in the account of my father's life in the *Supplement to the Encyclopædia Britannica*, which account is nearly an abridgment of the former.'" Hence, Mr. Laing, taking it for granted that no man had ever read the Supplement to the Encyclopædia Britannica but its compiler, *naturally inferred* that *I* muſt have been the reviewer who found this anecdote there; and converting, as uſual, his *inference* into a *fact*, has dared to relate it as a *fact confirmed to him by Lord Woodhouſelee!*

Mr. Laing ſays that "he called for the name of his reviewer in the Britiſh Critic in ſuch pointed terms as no man of ſpirit would have attempted to evade; and had he (Dr. G.) fairly come forward, inſtead of truſting to concealment, and *declining to be made known*, he might have avoided the ignominy of a public detection"!—A public detection! In what has Mr. Laing detected me? In what can he detect me, that ſhould excite a bluſh in the face of any man of integrity? I dare him to do the utmoſt that even malice can prompt; and, if he deviate not *entirely* from the line of truth, I dread not the conſequence of all his labours. Without pretending to any ſuperior meaſure of virtue, far leſs to impeccability, I have no heſitation to ſtake my character againſt Mr. Laing's, and abide by the verdict of any man or number of men, to whom we are equally known. But did not I decline to be made known as Mr. Laing's reviewer? To this queſtion I poſitively and explicitly reply that I did *not*. I might, indeed, without any imputation on my *ſpirit*, have refuſed to anſwer a queſtion, which Mr. Laing had no right to aſk; but I had too great a regard for my friend Mr. Nares, to leave him in the lurch, expoſed to all the groſs abuſe which, notwithſtanding Mr. Laing's private profeſſions of reſpect for the dignitaries of the church, might have *accidentally* been poured on the Archdeacon of Stafford. I therefore commiſſioned him to ſay, that, though I declined to have any *perſonal* correſpondence with Mr. Laing, or to give up my name to him *privately*, I was ready, if he would publiſh his remarks on the review, to make my apology, if any ſhould be requiſite, or my vindication, if I ſhould find his objections frivolous, equally public, and to ſubſcribe that reply with my name; and I call upon Mr. Nares to contradict me, if this be not the real ſtate of the caſe.*

Mr. Laing ſays that the Britiſh Critic for February 1800 contains the moſt offenſive inſults to his friends, Profeſſors Stewart, Playfair, and Leſly; and that the article containing them has been aſcribed to me. Will Mr. Laing forgive me, if I expreſs ſome doubt of his being honoured with ſo much of Profeſſor Stewart's friendſhip as is here inſinuated? There are, in the Britiſh Critic, four reviews, all relating to the ſame ſubject, of ſome of which I am the author, and of others not. The firſt is of Mr. Stewart's *Short Statement of Facts*; and as it accuſes my friends, the Rev. Doctors Finlayſon and Inglis, and Mr. Ritchie, of teaching the doctrines of *Spinoza*, it has given very general and, I think, juſt offence; the ſecond is, of *Obſervations on the Doctrine of Hume concerning the Relation of Cauſe and Effect*; the third is, of Drummond's *Academical Queſtions*; and the fourth, of *An Examination* of Mr. Dugald Stewart's *Pamphlet, &c.* The hiſtory of theſe reviews, together with the names of their authors, is perfectly known to me, and, I truſt, to Mr. Stewart, to whom, as well as to the other parties concerned, I took care to

---

* Dr. Gleig has here very truly ſtated the commiſſion he gave to me, which, indeed, I could prove, if neceſſary, by referring to his letter, which I have preſerved.—R. NARES.

have

have it communicated, as ſoon as I learned how buſy Mr. L., and ſome of his tale bearing friends, were to circulate in Edinburgh their own ſurmiſes for truths. For every thing contained in two of the reviews, typographical errors excepted, I am anſwerable; of every argument ſtated in another I heartily approve, though I cannot take to myſelf the merit of having written it; and I believe that the tendency of them all, except the firſt, has met with the approbation of every reflecting friend to religion; but I cannot diſcloſe the names of the authors without a violation of truſt, nor even point out more explicitly thoſe which were written by myſelf. Meſſrs. Stewart, &c. are ſatisfied with my conduct, which, indeed, they have no more right to arraign than I have to arraign theirs; and I value very little the ſatisfaction of Mr. Laing.

"Another aſſociate of the ſame ſchool, encouraged," ſays Mr. L., "by his (Dr. G.'s) example, comes forward in the Anti-Jacobin for April with a torrent of abuſe," &c. At firſt, ſome of Mr. Laing's friends, and probably Mr. L. himſelf, ran through Edinburgh, aſſuring every perſon who would liſten to them, that *I* was the author of what they called that effuſion of contemptible Billingſgate*; but finding that nobody, to whom I am known, would believe them, they have now, it ſeems, changed their ground, and given the review to an aſſociate of *the ſame ſchool encouraged by my example!* Of what ſchool does Mr. Laing ſpeak? I am, indeed, of a ſchool where no man ever taught that there can be a *change* or *event* in nature without a *cauſe;* that it is poſſible to be a *theiſt* without having ſome notion of *power;* or that there can be a notion of *power*, in the proper ſenſe of the word, which does not involve in it the notions of *volition* and intelligence. The principles, indeed, both religious and political, of the ſchool to which I belong, are not now ſo faſhionable in ſome places as they were *lately;* and numbers, who gloried in them two years ago, have *prudently* laid them aſide like an old ſuit of clothes, upon finding that they cannot retain them without being excluded from what is *now good company.* My

---

* We have referred to the Anti-Jacobin Review for April laſt, and have read, with attention, the articles here ſo ſtrongly reprobated. That the *phraſeology*, in ſome inſtances, may not be ſtrictly defenſible, and that the *language*, in general, is not ſuſceptible of improvement, it would be ridiculous to affirm; but that they deſerve to be ſtigmatiſed as an "effuſion of contemptible Billingſgate," we cannot poſſibly admit. Aſſuredly they contain matter highly offenſive to a certain metaphyſical junto, in Edinburgh; but that does not juſtify the harſh language applied to them. Indeed, we incline to think that the ſeverity exerciſed againſt certain followers of the atheiſt *Hume* was fully ſanctioned by the language adopted by thoſe *dubious and doubting Chriſtians*, who would do well to read Jeremy Taylor's *Ductor Dubitantium.* Such men may reſt aſſured that, though we ſhall ever be ready to do them *juſtice*, they ſhall never experience from us *indulgence* or *forbearance.* We ſhall never be deterred, by the dread of giving offence to *them*, from diſcharging our duty to the *public*, by holding up their principles to deteſtation whenever they ſhall be promulgated, and ſhall appear to deſerve expoſure and correction. We abhor that ſpurious liberality, ſo much in vogue in the preſent age, which has not the moſt diſtant relation to Chriſtian charity, and which is the moſt dangerous enemy of TRUTH.—EDITOR.

conſcience

conſcience is not, in this reſpect, ſo pliant; and even though it were, I am not ſure that it would be altogether *prudent in me* to lay aſide a ſet of principles, which, as I believe them to be founded in truth, I am perſuaded that neceſſity will ſoon bring again into faſhion. Few men in my ſtation have had ſuch opportunities of making their principles generally known; perhaps ſtill fewer can ſhew the ſame teſtimony of approbation from the moſt EXALTED CHARACTER in the kingdom; and with this teſtimony, and the friendſhip of a pretty large number of learned Chriſtians of different denominations, I muſt endeavour to conſole myſelf, as well as I can, under the *odium*, if I have incurred it, of modern philoſophers. In the mean time, as Mr. L. points out as the author of the review in your journal for laſt April, which he juſtly cenſures, our poor unfortunate friend, who, though the ſlave of one beſotting ſin, poſſeſſed talents, erudition, and honeſty, which have not been often ſurpaſſed, give me leave to aſk you if Mr. L. be indeed right in his conjecture. The voice of ſlander cannot injure the dead; but I ſhould be glad to have it proved that B—— was *not* the author of the article in queſtion*; for if he was, he muſt have been, when he wrote it, in a ſtate of dreadful intoxication indeed.

I truſt that I have now done with Mr. Laing for the preſent, and I ought to beg pardon of you and your readers for occupying ſo much of your time with ſuch a ſubject: but this letter will not be altogether uſeleſs, if, by pointing out the looſeneſs of his reaſonings and the inaccuracy of his reports, it put the public on its guard when reading any ſubſequent publication of his. He ſeems to think that he has deprived me of the opportunity of again becoming his reviewer; but, to convince him of his miſtake, I take the liberty to aſſure him, that after he had tranſmitted to Mr. Nares much groſſer calumnies againſt me than he has yet ventured to publiſh, I reviewed, in the Britiſh Critic, his edition of the *Hiſtorie and Life of King James the Sixt.* I beg leave to aſſure him farther, that I ſhall review, in ſome journal, the firſt work that he may think fit to publiſh, provided I be in health at the time of the publication, and acquainted with the ſubject diſcuſſed in the work; and, to prevent all occaſion for ſuch inquiries as thoſe which he lately put to Mr. Nares, and which it is not likely that any man would now anſwer, I ſhall requeſt the editor of the journal, in which I may review his book, to inform him immediately that I have done ſo.

I am, with great regard, dear Sir, your's truly,

GEO. GLEIG.

Stirling, Jan. 27, 1807.

---

* In order to be able to anſwer Dr. Gleig's queſtion, we have made the neceſſary enquiry; and have authority to aſſert, in the moſt unequivocal manner, that there is not the ſhadow of a foundation for Mr. Laing's conjecture. The unhappy gentleman to whom he alludes was not the author of that review; and aſſuredly never ſaw it, till he read it in print. If we had not been perfectly acquainted with Mr. Laing's diſpoſition to libel the dead, we ſhould have felt ſurpriſe at his attack upon one who, notwithſtanding the dreadful propenſity which brought him, prematurely, to the grave, was as much ſuperior to him in every intellectual quality and endowment, as *Hector* was to *Therſites.*—EDITOR.

THE

THE PICTONIAN PROSECUTION.

TO THE EDITOR.

Sir,

AS a friend to juſtice, I cannot avoid obſerving, from authentic information, that, on a late trial in the Court of King's Bench, two circumſtances in particular occurred which I conceive to have been rather unaccountable, although, there can be no doubt, entirely attributable to profeſſional diſcrimination: I mean, the Proclamation iſſued by General Sir Ralph Abercrombie, Commander in Chief, on the capture of Trinidad at diſcretion, by which he inveſted Colonel Picton, whom he appointed to be his repreſentative in the military command and in the civil adminiſtration of the captured iſland, with full and ample powers, in aid of few troops (other important expeditions being in contemplation), in order to enforce the preſervation of the conqueſt, the protection of the reſpectable and well-diſpoſed planters and reſidents; as alſo the repreſſion of diſaffection, inſubordination, and inſurrection; the refractory and revolutionary diſpoſition of various outcaſts from different iſlands, &c. who had taken refuge there whilſt ſubject to Spain, indiſpenſibly requiring the utmoſt exertion of vigilance, activity, and vigour, to effectuate thoſe ſalutary and eſſential purpoſes. The preceding proclamation, however deciſive and imperative in a ſtate of war, by which ſuch ample powers were delegated by authority, although produced in Colonel Picton's vindication, has not been permitted even to be read in court. I further mean, as, on a late trial it was delivered from the bench, in the charge to the jury, "If what the de-"fendant has done be not under the authority of law, he ought to be pu-"niſhed; if under that authority, he ought to be quit, and go free—"however repugnant this might be to our feelings."—It may reaſonably be preſumed that his Lordſhip could not have been unacquainted with the depoſitions taken at Trinidad, by virtue of a mandamus being tranſmitted thither for that purpoſe, which had been officially reported from thence to the Court of King's Bench. According to theſe depoſitions, now in print, the nominal proſecutor, whoſe ſufferings have been repreſented at all events ſuch as to intereſt our feelings, moſt fully and unequivocally appears to have been the baſtard of a baſtard's baſtard—to have been a concubine and proſtitute—to have been guilty of wilful perjury—to have been an accomplice in the robbery of her maſter's houſe to the amount of two thouſand dollars, which ſhe had the charge of during his abſence in the courſe of the day on his uſual occupations: it being unneceſſary to detail her being confined on ſuſpicion—her prevaricating on her examination, which induced the Alcalde to ſubmit a propoſal in writing to the Governor, as the ſuperior tribunal (ſince the capture of the iſland, the power of the royal audience at the Caraccas having neceſſarily been ſuperſeded), that ſhe might be ſlightly picketted, to compel a diſcovery; which written propoſal was delivered by the Eſcrivano, or law clerk, the office of aſſeſſor having been aboliſhed, who dictated the identical words, as conformable, he ſaid, to the Spaniſh law, that immediately preceded the ſignature of the Governor, who acted judicially; and, in conſequence, ſhe was ſlightly picketted by order of the Alcalde, which produced a confeſſion. But the inhuman torture, as it has been pathetically termed, could by no means have been ſo excruciating

excruciating as uſually inflicted in Spain, &c.; as it is aſcertained, by the depoſitions, that ſhe walked, without even complaining, a day or two after, from the priſon to her late maſter's houſe, and back again (being ſeveral hundred yards), for the purpoſe of explaining, in the preſence of the Alcalde, in what manner the robbery had been effected; and after the requiſite confinement, during repeated examinations by the Alcalde, or chief magiſtrate, in order to recover the property ſtolen, ſhe was ultimately pardoned and liberated (although ſhe had, in particular, committed a capital offence) by the miſtaken lenity of the Governor, whoſe public accuſer ſhe has, with the moſt unprincipled ingratitude, been induced, by ſome means or other, to become. If the ſufferings, as implied, of ſuch a notorious criminal and capital offender ſhould be deemed ſufficient to affect our feelings, as a friend to juſtice, I muſt confeſs that I am by no means endued by nature with ſuch exceſſive tenderneſs, and with ſuch exquiſite ſympathy and ſenſibility.

As to the nominal proſecutor being produced in the Court of King's Bench, and previouſly, on the finding of the indictment, as a witneſs, after having been convicted of wilful perjury (a circumſtance which, in *this* country, would utterly deſtroy her competency as a witneſs), and a coloured drawing of her, in the attitude of being picketted, having, in an unprecedented manner, been publicly exhibited by her garrulous advocate, no leſs dexterous in legerdemain, highly derogatory, it is preſumed, to the dignity of a ſolemn court of judicature, for the evident purpoſe of creating and exciting prejudice and prepoſſeſſion, although the depoſitions taken at Trinidad, by virtue of a mandamus, could not, it may be ſuppoſed, have been unknown to him——Ecce Proteus!—Comments would be ſuperfluous.

PHILO-JUNIUS.

EXTENT OF THE TOLERATION ACT CONSIDERED.

TO THE EDITOR OF THE ANTI-JACOBIN.

Sir,

THE zeal diſplayed in your Review in defence of religion and good order deſerves the thanks of every friend to our venerable eſtabliſhments, both eccleſiaſtical and civil; and, profeſſing myſelf to be of that number, I much rejoice that your miſcellany is ſtill to be conducted "on the ſame principles religious, moral, and political." Encouraged by your recent avowal of this determination, and your promiſe of admitting the communications of correſpondents, I am induced to addreſs you on a ſubject intimately connected with the profeſſed object of your publication.

The increaſe of ſchiſmatics, both in and out of the Church of England, as noticed by you on a late occaſion, is a circumſtance of ſo lamentable a nature, and may ultimately be productive of conſequences at once ſo ſerious and diſtreſſing to the public community, that every poſſible means ſhould be employed, in theſe times of no ordinary danger, to check its further progreſs. It is not my intention to advert to the means induſtriouſly uſed in ſpreading far and wide the mania of diſſent, and diſſolving the bond of brotherly love by which the whole Chriſtian body ſhould be united. I wiſh merely to call attention to one particular branch of ſeparation from the Eſtabliſhed Church, which does not appear to me to have been hitherto ſufficiently noticed. I allude to that ſpecies of diſſent noticed by the writer of a pamphlet reviewed in the Anti-Jacobin

for January laſt (p. 94), in whoſe words I ſhall explain it. When "a mi-
"niſter *in epiſcopal orders* (and who has conſequently *promiſed canonical obe-*
"*dience*) officiates in a congregation, *licenſed under the Toleration Act*, accord-
"ing to the Liturgy of the Church of England." Here, as this writer truly obſerves, is "ſchiſm, without a motive; diſſent, from a mere love of diſſent; "diſſent, if I may ſo ſpeak, without diſſent."

Upon what principles ſuch conduct could be juſtified, I was for ſome time at a loſs to conceive; nor (as it appeared to me ſo contrary to the peaceable tenor of the Goſpel, ſo ſubverſive of all eccleſiaſtical diſcipline and good order) did I imagine that any writer could have the effrontery to advance a ſingle argument in its defence. Much, therefore, was I ſurprized, on peruſing lately a work entitled "Village Dialogues, by Rowland Hill, A. M." to find the author endeavouring to defend the conduct of perſons ſo extremely culpable, inaſmuch as it tends to ſap the vital principle of Chriſtianity, which is to promote a ſpirit of peace and unity. In one of the dialogues in this notable production, the writer, in the characters of a magiſtrate and a clergyman, thus argues in defence of the practice I have reprehended:

"*Worthy.*—But ſhould Mr. Reader take out a licence for himſelf and his "ſchool-room, where would be the harm of it? He only ſwears allegiance "to the ſtate: and if he cannot ſwear allegiance to his protectors, it is not "fit that he ſhould be protected.

"*Lovegood.*—Yes, Sir; *but then does he not by that oath put himſelf under* "*the protection of the act for the relief of Proteſtant Diſſenters?*

"*Worthy.—Certainly ſo. But there is nothing ſaid why he diſſents. That* "*is entirely out of the queſtion.* He takes preciſely the ſame oath enforced on "the clergy. The law only demands that every public preacher ſhould be "obedient to the ſtate. ******** That mild and wiſe law, therefore, '*aſks* "*no queſtions for conſcience ſake;*' but gives equal protection to all who can give "a proper teſt of their obedience to the ſtate. *No man is obliged to ſwear he is* "*a Diſſenter;* but all public teachers, whether Diſſenters or otherwiſe, ſwear "allegiance, and would to God that all denominations of Chriſtians were "as candid to each other as the laws of the land are liberally framed for the "protection of all.

"*Lovegood.—Upon theſe principles every clergyman may take out what is call-* "*ed a Diſſenting Licence, at any time, if there were occaſion.*

"*Worthy.—Indeed he may*, unleſs he hates the government, and wiſhes to "overturn it, and then inſtead of protection he deſerves a gaol."—*(Village Dialogues, 4th Edit. vol. iv, pp. 96, 97.)*

Such is the argument advanced by this writer, and a more palpable piece of falſe-reaſoning cannot eaſily be produced. It may be obſerved that Mr. Hill admits that "by taking the oaths" preſcribed, the perſon petitioning for a licence "places himſelf under the act for the relief of Proteſtant Diſſenters;" and he ſeems to think that any perſon, "whether Diſſenter *or otherwiſe*," may claim a licence to be a public teacher under that act, and "*take out what it* "*called a Diſſenting Licence at any time, if there be occaſion.*" Now, Sir, I contend that *the Magiſtrate has no power whatever to grant ſuch a licence* to any perſon except he is proved to be a Proteſtant *Diſſenter*. Something more is required by the act than the giving "a proper teſt of obedience to the ſtate." The preamble of the act ſtates that it was intended to "give ſome eaſe to "*ſcrupulous conſciences* in the exerciſe of religion," thinking that to be an effectual method of "*uniting* their Majeſties' Proteſtant ſubjects in intereſt and af-"fection;" ſo little idea did the framers of this act entertain, that it would ever be employed as a mere engine of diviſion. Throughout the act reference

is

is made only to "perſons *diſſenting* from the Church of England," and to thoſe perſons *only* was this act intended to apply. So far, therefore, the act does not in the ſmalleſt degree accord with the interpretation affixed to it by the writer of the Village Dialogues.

But if we examine it minutely, the fallacy of Mr. Hill's reaſoning will appear ſtill more evident. By ſection the 14th it is enacted "That two ſufficient Proteſtant witneſſes are to be produced *to teſtify upon oath* that they believe 'the perſon applying for a licence' to be a Proteſtant *Diſſenter*." There is further required "a certificate under the hands and ſeals of ſix or more ſufficient men of the congregation to which he belongs, *owning him for one of them.*" By a ſubſequent ſection it is further enacted that *no licence is to be granted until the aforeſaid conditions are complied with.* Comparing theſe proviſions of the act with the above extract from the Village Dialogues, it appears manifeſt that the magiſtrate has no power to grant a licence to every perſon that may apply in the manner the writer ſeems to contend for. In this opinion I am ſupported by the authority of Dr. Burn. He ſays, "The act *does not extend* to all perſons *who ſhall think fit to ſtyle themſelves Proteſtant Diſſenters;* but in order to be entitled to the benefits thereof, *they muſt firſt qualify themſelves as is therein directed:* until this ſhall be done, they are not entitled to any benefit by this act. *Which obſervation is applicable particularly to a ſect which has ſprung up of late years, diſtinguiſhed by the name of Methodiſts.* They did originally proceed as members of the Church of England profeſſing only a ſtricter purity, and an adherence to the genuine doctrines of the Church, which they ſuppoſed the Church itſelf had deſerted, or did not ſufficiently inculcate. And this was firſt ſet on foot by clergymen of the Church of England; no doubt with a very good intention. But as Solomon ſaith concerning the beginning of ſtrife, that it is like the letting out of water; ſo here the flood-gate being opened, it doth not as yet appear where the inundation will ſtop. *If they continue to profeſs themſelves ſtill members of the Church of England, and at their aſſemblies do perform their religious exerciſes according to the form and manner of the Church of England, this act does not extend to them.*"—*Eccleſiaſtical Law, vol. ii, p.* 172.

Having thus, I truſt, ſufficiently ſhewn the fallacy of the reaſoning made uſe of by the author of the Village Dialogues; having ſhewn that the law *preſumes* that every perſon applying for a licence is a Proteſtant *Diſſenter*, although no queſtions may be aſked "*why* he diſſents;" let me aſk, how can any honeſt man, any conſcientious miniſter of the goſpel of truth, however tempting may be the allurements of popularity or of gain, under the paltry ſubterfuge of "*not being obliged to ſwear that he is a Diſſenter*," apply for what he muſt know he is not entitled to, and thus hypocritically impoſe upon the unſuſpecting magiſtrate? Much as I lament, with Mr. Hill, that there may be "*Fribbles*" and "*Do-littles*," who diſgrace the Chriſtian miniſtry, yet I can never think that the doctrines of the Church of England can be promoted by overthrowing its diſcipline. In theſe lax times indeed it is to be regretted that the primitive diſcipline of our Church is not more ſtrictly adhered to, and that *every* officiating clergyman of the Church of England is not licenſed (as the Canons expreſsly enjoin) by the biſhop of his dioceſe.

I am credibly informed that there are many places of public worſhip in London and its vicinity, which muſt be regiſtered under the Toleration Act, wherein the Liturgy of the Church of England is regularly uſed, and where clergymen epiſcopally ordained officiate; nay, I am told, that one of theſe clergymen ſcruples not to hold a weekly-lecture-ſhip in one of the churches in

the city, although the chapel to which he belongs can only be licenſed (if licenſed at all) under the Toleration Act. And can ſuch conduct be conſidered as juſtifiable? Surely this is a ſtrange perverſion of a well-meant and ſalutary regulation.

Now Mr. Hill's argument as above ſtated, and indeed the whole of his book, appears to have been written in defence and ſupport of the party to which theſe very conſcientious clergymen belong. For, that it can be written for no other purpoſe, the book itſelf bears ample teſtimony. Never was reformation effected by ſcurrility and abuſe. That ſuch a publication can produce any good is very queſtionable; whilſt the miſchief it muſt do, by alienating the minds of the common people from all eſtabliſhed religion and good order, is incalculable. If Mr. Hill, then, be really a friend to religion, let him be adviſed to take other means to accompliſh his ends; nor let him again venture to expoſe the errors of others, when he is ſo open to cenſure himſelf.

I am, Sir, your's,

A FRIEND TO THE CHURCH OF ENGLAND.

March 4th, 1807.

Our correſpondent is perfectly correct, as well in his notion of the Toleration Act, as in his eſtimate of the motives of Mr. Hill, and of the object of his *evangelical* labours. As to the former, no one is entitled to the benefits which it offers but a *Proteſtant Diſſenter;* and if a man apply for a licence he muſt ſtate himſelf to be a *Proteſtant Diſſenter*. But, we ſuſpect that Mr. Hill's audacity has not yet carried him quite ſo far; for we believe that his *round-houſe* is not licenſed in his own name, but in that of *Wilkes;* probably, the ſame Mr. Wilkes, who is a methodiſt preacher, in the vicinity of Finſbury Square. In that caſe, he has not been guilty of *falſehood*, but only of *hypocriſy;* for the licence muſt have been obtained under a *falſe pretence*. Let Mr. Hill reconcile ſuch conduct with the chriſtian notions of honeſty, or plain-dealing, if he can. As to his *Village Dialogues*, they are of a piece with all the miſchievous traſh which has iſſued from his pen or his tongue. Their object, an object which he has, for many years, been labouring to promote, is to degrade the Church, and to render her lawful miniſters contemptible in the eyes of her members. The object is worthy of the man. We have more than once had occaſion to reprove this miſchievous fanatic, for his impudent, malevolent, and moſt unfounded abuſe of our prelates. But he is incorrigible; his obſtinacy and perverſeneſs increaſe with his years; he may be chaſtiſed, but cannot, we fear, be reformed.

We wiſh our intelligent correſpondent would direct his attention to the *Unitarian* chapels, which have conſiderably increaſed in number of late. *How* are *they* tolerated? Unitarians are expreſsly excluded from the privileges conferred by the Toleration Act. Every perſon who claims theſe privileges is bound to make the following profeſſion of faith.

"I A. B. profeſs faith in God the Father, and in Jeſus Chriſt his eternal "Son, the true God, and in the Holy Spirit, one God bleſſed for evermore; "and do acknowledge the Holy Scriptures of the Old and New Teſtament "to be given by divine inſpiration."

And by the XVIIth clauſe of the act, it is expreſsly enacted, "that nei"ther this act, nor any clauſe, article, or thing, herein contained, ſhall ex"tend or be conſtrued to extend to give any eaſe, benefit, or advantage, to "any Papiſt or Popiſh Recuſant whatſoever, or *any perſon that ſhall deny*

"in

"*in his preaching or writing the doctrine of the bleſſed Trinity, as it is declared* "*in the aforeſaid articles of religion.*"

We are not aware of any ſubſequent ſtatute which has either repealed or done away the effect of theſe proviſions of the Toleration Act; and we ſhould be glad to learn under what authority the *oppugners of the Trinity* are allowed to preach and promulgate their impious doctrines.

ON THE PROGRESS OF MODERN PHILOSOPHY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

YOUR incomparable miſcellany, which future generations will read with reverence, and quote with applauſe, when the puny productions of modern literature ſhall have ſunk into the oblivion they merit, has been always diſtinguiſhed by its hoſtility to that peſtilential monſter, *Modern Philoſophy*. It is on this account that I trouble you with a few remarks on the alarming ſymptoms of its prevalence in one of our learned bodies, which a viſit to this Univerſity has but too clearly revealed to me. I learnt with aſtoniſhment that the Works of Paley are here quoted as authority in lectures on moral philoſophy, and that his doctrines are defended by the under-graduates in the public exerciſes for their degrees!! Is he not, Mr. Editor, a modern philoſopher? and are not all his doctrines modern philoſophy? This alone ought to have excluded his Works from the ſtudies of an univerſity, and to have induced the ſenior part of that body to have ſtrictly interdicted their peruſal to the juniors.—But this is not all. Chemiſtry, a ſcience which, among our wiſer anceſtors, was cultivated only by druggiſts and apothecaries, but which modern philoſophy has exalted above all the wiſdom of antiquity, has numerous and ardent votaries among the ſtudents of this Univerſity, who, inſtead of orthodox divinity and the ſound learning of antiquity, are immerſed in their carbonated conchoids, their hepatic oxyds, and their cryſtallized hydrogens; terms and things altogether unknown to the wiſdom of our anceſtors. Where this will end it is impoſſible to ſay. Surely you will agree with me, that ſuch ſtudies ought to be checked by authority; for they are doubtleſs of an heretical nature, and cannot have a good tendency. I would therefore propoſe (though, alas! without much hope of ſeeing the propoſal adopted) that thoſe ſtudents who, after proper admonition, ſhall be found to perſiſt in their attachment to ſuch ſtudies, ſhould be ruſticated or expelled; or, at leaſt, prevented from taking a degree until they have given ſufficient proofs of amendment.

But while I am remarking the progreſs of modern philoſophy in an Univerſity, it is with additional regret I am obliged to confeſs that it has lately taken a wider range: it has entered the Cabinet; it has ſeated itſelf at the foot of the Throne! The proofs of this melancholy fact are too recent and too notorious to be doubted. Modern philoſophers have, it ſeems, lately diſcovered that the ſlave trade (which our anceſtors, in better and happier ages, carried on to a great extent, without thinking it contrary to religion or morality) is unjuſt, inhuman, and impolitic; and the Legiſlature have been compelled to ſanction their clamour by its abolition. The diſpoſition which has been too plainly ſhewn to do away thoſe reſtraints on Catholics and Diſſenters, which all but atheiſts and jacobins muſt allow to

be

be neceſſary to the ſafety of church and ſtate, is an alarming ſymptom of degeneracy; and equally ſo is the heretical and republican idea, of teaching all the common people not only to read but to *write;* an idea which, I lament to ſay, appears to have been ſeriouſly entertained by many, whoſe high birth and elevated ſtations ſhould have taught them more dignified and correct notions. In ſhort, with all theſe alarming ſigns of national depravity, I fear that, bad as the preſent age is, it will be ſurpaſſed in degeneracy by the next. But the ſubject is too melancholy to dwell upon: I therefore conclude, and remain

Your's,

ANTIHERETICODEMOCRATICUS.

Cambridge.

ON THE LIBERTY OF THE PRESS.

Sir,

I SHALL not condeſcend to reply to Præcurſor: his menaces I deſpiſe, his ſcurrility it is foreign to my habits and manners to retort; and as to argument, he has given me none to anſwer. While Mr. Sullivan's own admiſſions and the ſentence of his puniſhment ſtand recorded, his pretenſions to that high reputation and character which Præcurſor ſo imperatively claims for him, can never be admitted. The ſtyle in which they are demanded is the counterpart of that in which Lord Peter inſiſted upon his brother's believing his brown loaf to be a ſhoulder of mutton*. "Look "ye, gentlemen: to convince you what blind, poſitive, ignorant, puppies "you are, I will uſe but this plain argument:—By God, it is as true, "good, natural mutton, as any in Leadenhall Market; and God confound "you eternally, if you offer to believe otherwiſe."

In a former letter, I ſtated my intention of appealing to thoſe who guided the affairs of the ſtate, Whether a man who had demeaned himſelf as Mr. Sullivan has done, reſpecting the ſhip Elizabeth, was fit to hold any ſituation of public truſt or emolument. He now holds none. Both he and his friends are out of office. He is no longer a Member of the Board of Controul; nor has he the remoteſt proſpect of obtaining the government of Madras, which he was lately again ſoliciting. I animadverted on Mr. Sullivan as a public character, not as a private individual, and therefore ſhall now purſue him no farther. He may find ſhelter in obſcurity.

Præcurſor's invectives againſt what he terms perſonal defamation, have directed my thoughts to that palladium of all our civil and political rights, ---the liberty of the preſs. From the nature of my education and purſuits, my ideas on this topic can only be drawn from thoſe general principles of reaſon and juſtice, which, in this happy land, are the foundation of law: but, ſhould my deſultory obſervations induce any of your correſpondents to bring that legal knowledge to the diſcuſſion, without which no finiſhed eſſay on this important ſubject can be produced, I ſhall, at leaſt, be entitled to the merit ſought by the Roman ſatiriſt:—

* Swift's Tale of a Tub.

—— fungar

——— fungar vice cotis; acutum
Reddere quæ ferrum valet, exſors ipſa ſecandi*.

The liberty of the preſs I ſhould define to be, the right of publiſhing the truth reſpecting public meaſures, and the *public conduct* of public characters. In this free country, where the conſtitution gives the people a ſhare in the government, the exerciſe of the former branch of this right is abſolutely neceſſary to their forming juſt ideas of thoſe meaſures in which they have not only an undeniable intereſt, but on which they have the privilege of inſtructing their repreſentatives, and of petitioning either parliament or their ſovereign. The exerciſe of the latter branch of it is alſo neceſſary to their forming a juſt judgment of the character and conduct of thoſe to whom the adminiſtration of public affairs is entruſted, both for their guidance in chooſing their repreſentatives, and in uſing another legal privilege, ---that of remonſtrating againſt the continuance of men in place or power, whoſe characters and conduct have rendered them unworthy of truſt or confidence.

All parties are agreed as to the principle of this right, but the preciſe extent to which it ſhould be acted upon has been an invariable ſubject of diſpute between the governors and the governed; between thoſe in and thoſe out of power. What the one term liberty, the other term licentiouſneſs; what the one conſider as concluſions juſtly drawn from the premiſes, the other conſider as inuendos originating in malice or ſlander. Writers actuated by party ſpirit, ſharpened perhaps by perſonal animoſity, will puſh their ſatire to the extreme verge of propriety, and, in doing ſo, will occaſionally paſs beyond it; as the charioteer who always endeavours to drive to an inch will ſometimes err, and entangle or overſet his equipage. To aſcertain the exact boundaries of right and wrong, is the province of the law; and notwithſtanding the numerous deciſions that have taken place in caſes of libel, the ſubject is as far from being elucidated as ever. Indeed, the ſame obſervation applies to caſes of every other deſcription; for though, for ages paſt, we have been piling volumes upon volumes of reports, the number of new cauſes is progreſſively increaſing, and "the glorious uncertainty of the law" is ſtill a congratulatory toaſt among the gentlemen of the long robe.

Unfortunately, thoſe who, when out of power, were advocates for extending the limits of the liberty of the preſs, have generally changed ſides, and endeavoured to abridge them, as ſoon as they got in; thus kicking down the ladder by which they roſe to preferment, leſt others ſhould uſe it to climb up after them. Theſe limits, therefore, though occaſionally expanded by the diſcuſſion of ſome great popular queſtion, have, on the whole, been conſiderably narrowed. They loſt ground whilſt the adminiſtration of juſtice was in the hands of the ſubtle and ſpecious, though able, Lord Mansfield, who contended that it was the province of the judge, not of the jury, to decide what did or what did not conſtitute a libel†. Lord Kenyon went ſo much farther than his predeceſſors, as to tell a jury that whatever hurt the feelings of another, or made him uncomfortable, was a

* ——— let me ſharpen others, as the hone
Gives edge to razors, though itſelf has none.
Hor. de Arte Poetica, Francis's Tranſlation.

† Rex verſus Woodfall.

libel.

libel*. The jury, however, in their verdict, very properly rejected this opinion of his Lordſhip. On a late occaſion, a barriſter in the Court of King's Bench contended for a diſtinction between public and private characters, aſſerting the liability of the former to be arraigned at the tribunal of public cenſure; but the Lord Chief Juſtice is repreſented to have been aſtoniſhed at his doctrine, and to have ſaid, he ſhould ſoon be obliged to aſk his brother Judges whether he was ſitting in a Britiſh court of juſtice. I truſt that, if any attempts are made to eſtabliſh the contrary doctrine in the court where his Lordſhip preſides, a Britiſh jury will know that they are ſitting in a Britiſh court of juſtice; will feel that the developement of miſconduct in public ſituations is eſſential to the public good; and will think that the writer who expoſes ſuch truth from ſuch a motive is not only entitled to a verdict of not guilty, but to the beſt thanks of his country. Such were the ſentiments of the Romans, even when little but the ſhadow of liberty remained among them; and public accuſers are declared by Cicero to merit encouragement, for this incontrovertible reaſon, "that the "innocent, if accuſed, may be juſtified; but the guilty, unleſs accuſed, "cannot be convicted†."

The pernicious conſequences that would reſult from ſuppreſſing the right of ſcrutinizing into the public conduct of public men, are equally obvious and alarming. If the monſtrous propoſition, that "the greater the truth the greater the libel" be eſtabliſhed, it neceſſarily follows that the more atrocious the conduct of men in power, the greater will be the danger of expoſing it, and the greater, therefore, their chance of eſcaping undetected. Thoſe who enjoy high public honours and emoluments are ſervants of the public, and, therefore, juſtly liable to public account: this ſalutary check is, to them, in things temporal, what that admonition and dread of puniſhment, which we are taught the efficacy of in Holy Writ, are to mankind in things ſpiritual. In private life, what individual would ſee his friend place confidence in an unworthy man, and not warn him of his danger? In public life, every real friend to his country is bound to act the ſame part; and it is by the exerciſe of the liberty of the preſs alone that this duty can be properly and effectually diſcharged. If the doctrine of libels, as now contended for, can be maintained, libellers will be the only men who dare ſpeak the truth; and the appellation, ſo far from being infamous, will deſignate the moſt patriotic, public ſpirited, and uſeful characters.

The reproaches of the world, as well as of conſcience, were the puniſhments originally annexed to bad actions; but the laws of God and of man are now become ſo much at variance, that truth, the unerring ſtandard of right and wrong, the choſen attribute of the Deity himſelf, the practice of which is recommended by his example, as well as enjoined by his precept, and will be rewarded by him with a crown of glory in the world to come, may be rewarded by the Court of King's Bench,

---

* Rex, on the proſecution of Soane verſus Norris.

† "Quare facile omnes patimur eſſe quam plurimos accuſatores, quod innocens ſi accuſatus ſit, abſolvi poteſt; nocens, niſi accuſatus fecerit, condemnari non poteſt.

"Oratio pro Sex; Roſcio Amerino Accuſatores multos eſſe in civitate utile eſt, ut metu contineatur audacia."—Ibid.

in

in the preſent world, with fine, impriſonment, and the pillory! Well may the goddeſs, when thus deſpiſed on earth, re-aſcend to her native heaven!

It has been argued againſt this exerciſe of the liberty of the preſs, that the minds of the public are alienated from the government, by men in power being rendered objects of contempt or deteſtation. If the accuſations be juſt, let the objects of them be degraded; if unjuſt, let the authors of them be puniſhed, and thoſe who have been falſely accuſed will increaſe their claim to the regard and confidence of a generous people. No man, conſcious of innate rectitude, will fear being expoſed to this ordeal. He who is ſtyled Right Honourable, has the ſtronger obligation impoſed upon him to make his actions correſpond with his title. Vice is vice, whether clothed in rags or in ermine; and the lower claſſes of ſociety will never look up with reverence to their ſuperiors, while they avail themſelves of their rank as a ſcreen from inveſtigation. The plea that writings are libellous, becauſe they tend to provoke a breach of the peace, by exaſperating the parties, is abſurd, as applied to thoſe which appear under anonymous ſignatures; for no man can fight a ſhadow. That dread of expoſure, which has ſuggeſted theſe pretexts, in order to elude it, is an awful preſage in the national character; as I ſhall illuſtrate by the following example.

In the declining days of the Roman empire, the brave and virtuous Decius felt it an eaſier taſk to reſtore the luſtre of the Roman arms, than to re-eſtabliſh the integrity of the public adminiſtration. Senſible, however, that national greatneſs could only be laſting while ſupported by national virtue, he revived the obſolete office of Cenſor; truſting that the perſon inveſted with that ſacred character would be able to effect the arduous but neceſſary reform. To his inquiſitorial tribunal the conduct of every officer of the ſtate was ſubmitted; his ſentence removed from ſituations of truſt and emolument, degraded from the rank of nobility, and conſigned to public ignominy thoſe who had abuſed the public confidence. Unfortunately, the event proved that this meaſure had been adopted too late; and that, though the Cenſor might maintain, he could not reſtore, the morals of the empire. The corruptions of the times would not bear the probing neceſſary for their cure; that high ſenſe of honour and virtue, by which alone his authority could be ſupported, was loſt in the minds of the people, as well as in thoſe who had the adminiſtration of their affairs; and the cenſorial juriſdiction ſunk into empty pageantry, the ſhadow, but not the ſubſtance, of what it had been in the virtuous ages of the republic*.

Hiſtory is experience teaching by example; and, by a proper application of the above inſtance, we may form a juſt judgment of our own ſituation. If, with manly and ſtern virtue, we yet dare expoſe vice, however ſheltered by greatneſs; if we abandon to public infamy and public juſtice thoſe whoſe hearts are tainted by corruption, or whoſe hands are ſtained with plunder; then may we feel confident that our glory has not yet paſſed its zenith, and congratulate ourſelves on that union of national valour and virtue, which alone can conſtitute permanent national greatneſs. But if,

* Monteſquieu Grandeur et Decadence des Romains, c. 8—Gibbon's Hiſtory of the Decline and Fall of the Roman Empire, vol. i, c. 10.

on

on the contrary, we ſhrink from the Herculean taſk of cleanſing this Augean ſtable; if guilty men in power are ſheltered by their colleagues; if the ſacred majeſty of the laws is oppreſſed by authority; if truth is proſcribed as a libel, only that vice and falſehood may ſtalk with unbluſhing countenance; and we find it eaſier to vanquiſh the public enemy than to eradicate the public vices; then too ſurely may we pronounce that the ſun of our national glory ſoon will ſet for ever, and that future hiſtorians will claſs the preſent days among thoſe of the decline and fall of the Britiſh empire.

VALERIUS PUBLICOLA.

April 10, 1807.

LETTER II.------TO HIS GRACE THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY.

My Lord,

THE laſt addreſs to your Grace hazarded a prediction, "that any meaſure tending to regulate diſſenting preachers, &c. which might be brought before Parliament," would meet with decided oppoſition "from the zealous friends of humanity." It would certainly be incorrect to conſider as true any human prediction before the event predicted come to paſs; yet, in this caſe, the truth of that prediction ſeems to flow as a corollary from a late political problem—paradox I ſhould have ſaid: for it is certainly a paradox, or, in plain language, a downright contradiction, for men whoſe duty it eminently is to protect the Eſtabliſhed Church, to claim merit for having endeavoured to throw down the guards and bulwarks of that very Church, and to place upon "the 'vantage ground" its moſt inveterate foe.—May the Almighty, in his mercy, long preſerve to us our beloved and magnanimous Sovereign; and may he, under the Divine protection, ever have the ſpirit to convince even the haughtieſt of his ſubjects that *they have a King!*

My Lord, a late event in the political world is an additional motive to vigorous and united endeavours in ſupport of our glorious Church. Another deadly blow has been averted from it. The gloom that ſo lately overhung it is, in ſome meaſure, paſt: a more auſpicious day breaks upon us. Let us labour while it is day, leſt, in this ſenſe alſo, ſuch a night may overtake us as may preclude all further endeavours.

It is matter of exultation to your Grace, and to all true Proteſtants of the Church of England, that every doctrine hoſtile to its faith has, immediately on its appearance, met complete refutation. Prieſtley was vanquiſhed by the learned Horſeley; and the "True Churchman" has been thoroughly inveſtigated and aſcertained by the amiable Daubeny and a hoſt of Chriſtian worthies.

But, my Lord, I truſt that the doctrines of the Church are not its vulnerable part. There are numerous lines and outpoſts which, though immediately connected with the ſafety of the citadel, have in ſome inſtances fallen into decay, and in others are but ſlightly guarded. Were all true members of the Church to unite in "repairing the walls of Sion," and *building up* her waſte places, it would probably conduce more to the ſafety of the Church at the preſent momentous criſis, and, under the bleſſing of the Almighty, be a ſurer guard to it for the future, than all the aid which the civil power can give it, independent of ſuch exertions. But while the

Clergy

Clergy move in this their more immediate line of duty, ſhould they be doomed to fall amid the ruins of their Church, they will have the glory *to fall at their poſt.*

Were the mind of man, my Lord, under no thraldom to the body, a conviction of the truth of religion might be ſufficient to produce obedience to its precepts; but in the preſent ſtate of things, when the fleſh luſteth againſt the ſpirit, your Grace muſt be well aware that to convince the reaſon is not always to regulate the conduct. Where the propenſity to evil at all preponderates, every circumſtance, however trivial, that may at all militate againſt the influence of religion, will be induſtriouſly called in aid to give a colouring of excuſe to every breach of duty. From hence ariſes the neceſſity of a ſtrict attention, not only to the more important, but alſo to the leſſer, concerns of religion; ſince the various modifications of circumſtances, relating to perſons, times, and places connected with religion, have, according to the nearneſs of their connection, a power to influence the mind either for or againſt it. For inſtance; the regular or the irregular conduct of the clergy; their manners, amuſements, &c. the external and internal ſtate of Churches; the manner and the times of performing divine ſervice, &c. &c. muſt all, in their ſeveral inſtances, have a certain influence on the minds of men either for or againſt the religion of the country.

My Lord, I do not ſay that theſe are the only cauſes which injure the eſtabliſhed religion;—there are many others, from the exiſtence of which it cannot poſſibly take blame to itſelf, and which the law of the land has alone the power to counteract. But at this time, when, as your Grace muſt be fully ſenſible, the Church has but too much reaſon to exclaim with David, "Mine enemies cloſe me in on every ſide," it eminently behoves the members of the Church, each in his ſeveral ſtation, to aſſiſt in removing every thing that may "cauſe to offend." That ſuch cauſes do exiſt, it would be madneſs to deny. I have before obſerved, that to grant this is not to concede any thing to our adverſaries; though to uſe no endeavours to remove thoſe cauſes is to place in their hands one of the ſureſt engines of deſtruction. I hope, therefore, my Lord, while I glance at ſome of thoſe ſpots and blemiſhes which are the mere ruſt of time, or which have been occaſioned by the partial neglect of individuals, I ſhall excite in the minds of thoſe who may take the trouble to read theſe pages, an earneſt deſire to co-operate in rendering the viſible Church upon earth, as far as human means can render it, "a glorious Church, not having ſpot or wrinkle, or any ſuch thing." Your Grace well remembers by whom it was ſaid, "ἡ προθημια συ πολλῶ ἀξια, εἰ μιλα τινος ορθοῖηλος ἔιη. ἰι δὲ μὴ, ὅσῳ μειζων, τοσῶῖῳ χαλεπωῖερα." But I truſt that my zeal is according to knowledge. Should it produce too much plainneſs of ſpeech, place it, I pray your Grace, to the account of my earneſtneſs to promote "the welfare of Sion."

Among the many cauſes which produce ſcandal to the Church, the ſalaries of the inferior Clergy is one. Your Grace is not likely to hear how this ſubject is frequently treated at market dinners and other meetings. Such converſation indeed is generally kept for the ears of laymen only; unleſs where ſome unguarded curate, preferring any ſociety to the ſociety of his own mind, will bear to hear his own caſe defended at the expence of the Clergy at large: ſuch inſtances have happened, though I truſt but ſeldom. Tythes, which the noble and the honourable agriculturiſts of the day have

have taught every farmer to declant upon, form not the only topic of converſation at ſuch meetings: where the Clergy are the ſubject, the ſalaries of curates do not unfrequently give riſe to coarſe jeſts, vulgar witticiſms, and low compariſons. I beg your Grace to conſider me as diſclaiming, in the moſt unequivocal manner, all intention of throwing indiſcriminate blame upon that moſt reſpectable body of men, the beneficed Clergy. I do not believe that it is in their power, in the preſent ſtate of things, radically to remove the evil complained of. Many of thoſe who are obliged to employ a curate have large families, and have moſt probably fallen into the faſhion of living very much in the world, as it is called. Beſides, the expenſive mode of educating children, and the high notions which they conſequently acquire, render the incomes of incumbents far from being commenſurate to their own ideas of living as becomes their ſtation, or of ſuitably providing for their children. It is likewiſe difficult to impreſs upon the mind of every man the *exact intent and meaning** of church preferment, and in what reſpects it differs from other property. Although ſuch reaſoning is, as your Grace muſt be well aware, but in ſome meaſure to plead one evil in extenuation of another; yet does it ſhew the difficulty of the ſubject. For difficult it indeed is to draw an impartial line where you muſt be perpetually liable to trench upon what have long been conſidered as the legitimate habits and comforts of one ſet of men in order to meliorate the condition of another. The truth of this appears from this one conſideration, that, with ſome few exceptions, the ſtate of the curates remains nearly the ſame as it was previous to the interference of Parliament. Your Grace, and every rational man in the King's dominions, muſt be ſenſible, that, generally ſpeaking, the ſtipend of a curate is neither adequate to his maintenance, nor a proper compenſation for the important, and as it in reality is, arduous taſk of a cure of ſouls; neither does it bear any proportion to the emolument of other offices, either civil, military, or even menial. Leaving, then, this ſubject to the conſideration of your Grace, and of thoſe whom it may more immediately concern, I ſhall briefly obſerve, that this evil of which I am complaining ſeems to be rapidly advancing towards its own cure, if it may be ſo called. The time is faſt approaching when a ſufficient number of curates will not be found, ſince few will enter into holy orders without good cauſe to expect preferment either by donation or by purchaſe. Could we be aſſured that a ſcarcity of curates would oblige incumbents to reſidence, or to increaſe the ſalaries of curates, we might ſay with truth that the evil had corrected itſelf. But when evils are left to work their own cure, they too frequently produce other evils no way inferior to themſelves. This, it is to be feared, will be the caſe in the event of a ſcarcity of curates. For, as it is probable (I judge, my Lord, from the paſt) that exemptions from reſidence will always be within the reach of a certain claſs of the Clergy, the biſhops will be obliged to ordain men of inferior habits, manners, and education, who will be content to live upon a ſlender ſalary, on the proſpect of a lift in the ſcale of ſociety. Whether or not this laſt evil would not be greater than the firſt, I leave your Grace to be the judge. But I ſhall

---

* They who are deſirous of information on this head, would do well to read the Life of the pious Dr. Wilſon, Biſhop of Mann.

beg

beg leave to trouble your Grace a little farther on this ſubject when I come to treat of the manners of the Clergy. For the preſent, I muſt requeſt you to believe that I poſſeſs the utmoſt eſteem for your Grace's individual virtues; and am, truly,

Your obedient ſervant,

FREDERICK DE COURCEY.

April 13th, 1807.

THE POPISH VERSION OF THE TEN COMMANDMENTS.

TO THE PROPRIETORS OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

Gentlemen,

AS you ſay in your review of the Biſhop of Durham's moſt excellent Charge (page 145 in the review for February laſt), that you were not aware that the prieſts of Europe had dared to mutilate the Commandments by the ſuppreſſion of the Second, and as I think that the abominable frauds of the church of Rome in that and every other inſtance cannot be too much expoſed, I beg to inform you that in "A Manual of Prayers and other Chriſtian Devotions; reviſed and corrected, with large additions, by R. C., D. D. London; printed 1768," the Ten Commandments are thus printed in page 18:—

"I am the Lord thy God, who brought thee out of the Land of Egypt, *and* out of the Houſe of Bondage.

"1. Thou ſhalt not have ſtrange gods before me. Thou ſhalt not make to thyſelf any graven thing, nor the likeneſs of any thing that is in heaven above, or in the earth below, nor of the things that are in the water under the earth: Thou ſhalt not adore nor worſhip them. I am the Lord thy God, ſtrong and jealous, viſiting the ſins of the fathers upon their children, to the third and fourth generation of them that hate me, and ſhewing mercy to thouſands of thoſe that love me, and keep my commandments.

"2. Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.

"3. Remember that thou keep holy the ſabbath-day.

"4. Honour thy father and thy mother.

"5. Thou ſhalt not kill.

"6. Thou ſhalt not commit adultery.

"7. Thou ſhalt not ſteal.

"8. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

"9. Thou ſhalt not deſire thy neighbour's wife.

"10. Thou ſhalt not cóvet thy neighbour's goods."

Now, though the Second Commandment cannot ſtrictly be ſaid to be here ſuppreſſed, yet I think it appears very clearly from "A Table to help our Memory when we prepare for Confeſſion," at page 372 of the ſame book, that it is added in this manner to the Firſt, in order that the injunctions contained in it may be paſſed over without notice; for in this Table, though there are fifteen heads for ſelf-examination upon what the Papiſts call the Firſt, there is not one which in the moſt diſtant manner touches upon that part of it which is in truth the Second Commandment.

There is in the above-mentioned Manual, at page 233, "A Prayer for the

the Pagans," in which are theſe words: "mercifully admit of our prayers, and deliver the Pagans from the *Worſhip of Idols*" ! ! !—Riſum teneatis!

I am, Gentlemen, your well wiſher, and

A ſincere Layman of the Church of England as by Law eſtabliſhed.

April 17th, 1807.

SONNETS.

HOPE.

PARENT of joy, thy heav'nly proſpects, fair,
Have often ſooth'd the troubles of this breaſt;
Thy beams have oft diſpell'd the gloom of care,
And lull'd my agonized ſoul to reſt.

Still have thy viſions roſe in Fancy's hour,
When youthful dreams to future joys aſpire;
But ſtill the clouds of diſappointment lour,
And all my flatt'ring proſpects now expire.

Deluſive Hope! thy cheering ſcenes are fled;
To me thy magic power no joys impart:
Deſpair to me her dark'ning viſions ſpread,
And paints her dreary proſpects on my heart.

Yet doſt thou point where heav'nly joys await
In bliſs divine, beyond the reach of fate.

Twickenham. HENRICUS.

WINTER.

Now Winter ſpreads his devaſtations round
O'er all thoſe ſcenes that golden autumn yields;
While every ſtream in icy fetters bound,
And leafleſs trees ſurrounding all the fields.

No more the tenants of the grove rejoice,
Since Nature now withholds her kind ſupply;
Tho' late they gaily rais'd their tuneful voice,
And little thought ſad pen'ry was ſo nigh.

So, when the autumn of our life is paſt,
And fortune gilds no more the vernal morn,
Then on the world the wretched victims caſt,
Unknown to flatt'ring friends, but as their ſcorn;

Still thro' his heart the bleeding pang ſhall roll,
Till death's cold hand ſhall freeze the current of his ſoul.

Twickenham. HENRICUS.

IMPROMPTUON A LATE *MELANCHOLY* EVENT.

"ALL Talents, Weight, and Rank," alas! are gone,
Cruſh'd by ſuperior weight of *Portland*-ſtone,
And left us *nothing* but——Our CHURCH AND THRONE.

AN

AN EPISTLE TO A FATHER IN LAW AT SOMERSET HOUSE

FROM HIS SON IN LAW IN NEWGATE.

Infelix gener, et dignus ſ———ane parente.

WHILE in a diſmal dungeon's dampneſs, I
Swear unregarded, unſupported lie,
You, at your eaſe, in all the pomp of place,
With Players, Perry, Hardy, or his Grace,
Diſplay the bluſhing honours of your face;
And live on thoſe, whoſe ſpeculative ſkill
Is haſty credit, and a diſtant bill,
By privilege from debts and bailiffs free,
Nor caſt a thought on miſery and me.

Yet by thoſe joys *She* gave in early life,
She, whom you made a *Mother*, not a *Wife*,
Let her, who boaſts a **Natural Daughter's* name,
Urge to a Father's heart her Huſband's claim;
Her, whom you gave me without paltry pelf,
Like you, ſweet ſoul, a fortune in herſelf;
Let her your bowels of compaſſion thaw,
And ſpare, in pity ſpare, your Son in Law.
If in the †Commons Houſe no mercy dwell,
My laſt reſource is S———, or Hell.

Heaven knows, the wiſeſt men ſometimes miſtake;
E'en you, my Father, you have err'd, like Drake;
In friendſhip's cauſe, not long the time is o'er,
You once, like me, unfortunately ſwore.
Can none remember? Yes, I know, all muſt!
How to O'Connor and his merits juſt,
(When at the bar we ſaw the Culprit ſtand,
And horror ſtruck hold up his ſhaking hand,
When Scott, all-eloquent, the charges preſt,
And brought conviction home to every breaſt,
E'en Plumer ſtarunk, unequal, from the ſtrife,
And Treaſon trembled for her votary's life)
You, in that hour, a Guardian ‡Dæmon came,
And prov'd your friendſhip, not an empty name.
You with your lips the ſacred volume preſt,
You bade the God of truth your truth atteſt:
" So *help me God*, I ſolemnly declare,
" *Truth*, the *whole Truth*, and *nought but Truth*, I *ſwear*.
" I know him well, ſo great his merits deem,
" He has my *friendſhip*, *confidence*, *eſteem*:

---

* Genus huic de Patre ſuperbum,
Sed de Matre nothum.

† Flectere ſi nequeo Superos, Acheronta movebo.

‡ Dæmon—" a good or evil Angel:" in this inſtance, of courſe, " good."

" Without

" Without reſerve, incapable of art,
" He told me every ſecret of his heart;
" To me his views, his principles are known,
" *Whig* views, *Whig* principles, and all my own.
" I ſwear (and let my *oath*'s ſure pledge have weight),
" *Like me*, he's well-affected to the ſtate;
" *Like me*, of French Fraternity afraid,
" He ſhudders at the thought of foreign aid."

What did I ſwear? I ſwore, alas! 'tis true,
That you had private dealings with a *Jew;
Had urg'd Paul's friends his intereſts to betray,
And tamper'd with them—in an honeſt way.
This, this was all I ſaid, or ſwore, or meant;
This of my guilt's the front and full extent.
Grim GREY, with verjuice viſage, cried, " Hear, hear;"
Storm'd the loud TAYLOR, foam'd the MAN OF BEER.
†Freedom's Aſylum, with a ſingle No,
Doom'd me to Newgate, ſlavery, want, and woe.

We both have err'd; but here the likeneſs ends,
A different fate the ſame miſtake attends.
The ‡Navy's Treaſury, a glorious prize,
Is yours: my recompence in Newgate lies.
But let your Daughter's tears and prayers prevail,
And ſave me from the horrors of a jail:
Think of the Poet's memorable line,
" To err is Human, to forgive Divine."

T. D.

Newgate's Dungeon, March 19, 07.

CORRESPONDENCE.

PRÆCURSOR's Letter ſhall appear in the Appendix to the preſent volume, which will be publiſhed on the *Firſt of June;* and to which will be prefixed an HISTORICAL SKETCH OF EUROPE during the laſt four months; in which will be introduced a full account of the Proceedings of the Corporation of Dublin on the Catholic queſtion. All other communications of Correſpondents not inſerted this month will appear in the ſame Appendix.

---

* Harris, an old Clotheſman, voted for S——.

† " The Commons Houſe, the nurſery of freedom, the aſylum of liberty," &c. &c. See Romilly's gingerbread ſpeech on Lord Melville's trial.

‡ Ille crucem pretium ſceleris tulit, hic Diadema.

APPENDIX

TO VOLUME XXVI.

Recherches ſur pluſieurs Monumens Celtiques et Romains.

Reſearches on ſeveral Celtic and Roman Monuments: on the People denominated Cambiovicenſes in the Chart of Theodoſius, called Peutinger's: on the Ancient Roman Town of Neris, Department of Allier: on the Ruins of ſeveral other Roman Towns in the Ancient Berry: on the Celtic Monuments in the Cantons of Huriel and Montluçon, Department of Allier, compared with many others which exiſt in France and elſewhere: on the Ruins and Monuments in the Celtic Town of Toull, Department of Creuze: and on the firſt Eſtabliſhment of Tile and Brick Manufactories during the Reſidence of the Romans among the Gauls; the Uſe made of them, and the Manner in which they degenerated. By J. F. Barailon, Member of the Legiſlative Body, of the Celtic Academy, &c. Pp. 440, 8vo, 1806. Paris. Imported by Deconchy.

THERE is perhaps no ſtudy more important to a civilized and populous country than that of its antiquities. Antiquarian reſearches, conducted in a truly philoſophical ſpirit, whilſt they excite curioſity and awaken reflection in a peculiar degree, furniſh us with the means of comparing our ancient manners, cuſtoms, and implements of ſocial life, with thoſe of the preſent day; and from this compariſon the rational mind can be at no loſs to diſcover what has been, what is, and what might be, the ſtate of ſociety, were men actuated by proper principles. The labours, indeed, of the antiquary, whoſe good ſenſe always predominates over his imagination, are particularly qualified at once to abate our modern vanity, and at the ſame time to make us contented with our actual ſituation, by habituating the mind to juſt notions of things paſt, preſent, and to come. To this end a new inſtitution has been formed in Paris on the ruins of the former, under the title of the *Celtic Academy*. Hitherto it has been, like moſt other French inſtitutions, *non factis, ſed verbis*; and the few works publiſhed by ſome of its members evince ſuch extraordinary mental imbecility, that it was with no little indifference we took up the preſent

volume. We cheerfully confeſs, however, that we were very agreeably diſappointed. The Reſearches of this non-reſident Celtic Academician diſcover more reading, more clear, conciſe and juſt opinions, and excepting the author's national prejudice, which is groſs in the extreme, more accurate reaſoning than we have found in moſt of the modern French publications. M. Barailon's firſt enquiry is into the true geographical ſituation of the capital of the *Cambiovicenſes*, laid down in the Theodoſian chart by Peutinger. Theſe people, he conceives to have been the inhabitants of the valley in which are ſituated Evaux, Aurillac, *Chambon*, and *Combraille*. The following extract will convey ſome idea of the author's manner. After defining the etymon of this name to be *Cambiovicus* or *Combionis vicus*, whence *Cambiovicenſes* was formed; and Combraille from the Celtic *chom*, or *cham*, and *com*, or *cam*, a valley, whence *Dea Cambonia* or *Cambona*, the goddeſs of this country whoſe name was given to the chief town *Chambone*, he proceeds to prove that

"Chambon is preciſely the place in Combraille, where there exiſt moſt traces of the people whoſe capital it was. We there find a ſquare temple, very ſtrait, ſolidly conſtructed of hewn ſtone, rounded on the ſouth, and originally open at top, to which the Romans added an arch. The marks of that nation are, alſo, manifeſt in the bricks and tiles which were employed. This temple, which contains within only thirty feet on two oppoſite ſides and twenty-one on the other two, is at preſent part of the church of St. Valery, and has long formed the chapel of this patron. This fact completely contradicts the aſſertion of thoſe who pretend that the primitive Chriſtians deſtroyed the Pagan temples, and never converted them into churches. The clock-tower is a Roman work which cannot be later than the year 400; it has nothing of the Gothic, and its ſolidity will ſtill brave many centuries."

"The archives* of the Benedictines of Chambon contain ſix or ſeven narratives of ſieges, many of which have had a ſimilar iſſue. We ſhould not know to what to attribute the dauphins in bas-relief, which in 1792 were ſtill ſeen on the lintels of the doors of a great number of houſes, if we did not know that this town took the part of Louis XI againſt his father. Theſe dauphins are here a true emblem of fidelity and attachment to a monſter, indeed; as the rabble never praiſe but thoſe whom they fear. The Engliſh alſo took this town; the three lions which were ſeen before the revolution on the ancient public place, are the monuments of their conqueſt, and of their domination. They have frequently left ſimilar traces of their extreme frontiers; and they have been preſerved, alſo, at Toull. That town may have likewiſe belonged to them in conſequence of the treaty of Bretigny in 1360, as making part of the dioceſe of Limoges. I know but the old houſe in the hoſpital which has a lion on one of its windows. *Were the Engliſh capable of ſuch beneficence? Would they have concurred to endow this eſtabliſhment?* The truth is, that this inſtitution is long ſince forgotten, long ſince ſuppreſſed."

---

* All of which were deſtroyed in 1793, as the author afterwards remarks. The

The latter remark is a proof of the author's vulgar national frenzy. We are, however, very much obliged to him for developing theſe intereſting facts, and we ſhall receive the abuſe with complaiſance whilſt he continues his important reſearches among the ancient edifices and ruins in France. The more he is intent on finding new ſubjects to call forth his vengeance againſt the Engliſh, the more he will convince the impartial world of the numerous and imperiſhable monuments of their power and beneficence in France. Be it therefore known, that in the twelfth, thirteenth and fourteenth centuries, while Frenchmen were deſolating their own country in hordes of barbarians, whoſe chiefs were often qualified with the title of *princeps malignantium*, and who amuſed themſelves with cutting off the noſes, ears, hands, feet, tongue, &c. of every unfortunate peaſant they happened to meet, their Engliſh conquerors were buſily employed in building churches, and endowing hoſpitals for the relief of the poor and diſeaſed! It is a queſtion we ſhall leave to thoſe who devote their attention to ſuch ſubjects, whether the Engliſh have not in fact been as efficient in civilizing the French as they have the Iriſh?

"I forgot," ſays M. Barailon, "to mention, that at Lavillate, in the vicinity of Chambon, ſeveral pieces of earthenware, paintings in freſco, columns of burnt clay, pieces of Roman pottery, nails, antique keys, coins of our firſt kings, &c. were found. Roman medals, coins of Clovis, Sigebert, Brunehaut, &c. were alſo diſcovered.

"On the 13th of September, 1805, in the remains of a burying-place many centuries abandoned, was diſcovered a black urn of burnt clay, ſix feet under ground, of a great capacity and in the ſhape of a bomb. It contained a little water, which the aſhes had attracted from the air, and was covered with a flat ſtone. It was eaſy to judge, even from the quantity of the aſhes, that it contained thoſe of many dead bodies. Macrobius, indeed, informs us that ſeveral dead bodies were burnt at once, and that to every ten men a woman was added, as experience had taught them that the latter augmented particularly the activity of the fire. Not far from this urn was found an aqueduct ſolidly conſtructed of rough ſtone."

M. Barailon proceeds to detail many of the cuſtoms of the ancient Celts, their mode of warfare, and their retraits into caves and ſubterraneous paſſages, by means of which they often defeated and deſtroyed numerous armies. "The Gauls, the Germains and the Scots carried on war in this manner by feints and retreats. Their caves or hiding-places were often under a maſs of earth of thirteen or fourteen feet thick, conſequently very difficult to find. They are contracted, crooked, or choaked up, eſpecially where the hard ſucceeded the ſoft ſand-ſtone, and reſiſted the inſtruments employed by the workmen: they are therefore very ancient, prior to the uſe of iron or of iron implements. It muſt be confeſſed, however, that theſe caves were ſtill uſed under Conſtantia II to ſurprize the enemy." The author adds that theſe

caverns are found all over the north of Europe as well as among the Gauls, Ligurians and Scots; but he might have alſo included not only thoſe in England and Ireland, where they are ſtill more numerous than in Scotland, but alſo among the Tartars and ſeveral nations of the Eaſt. It is, indeed, extremely probable that ſomething ſimilar has been common in almoſt all countries at ſome period of their cultivation, and that they were originally conſtructed rather as places of ſecurity againſt the fury of wild beaſts, than as places to deceive and annoy any human enemies.

Our author avails himſelf of every occaſion to declaim againſt the Engliſh, and he zealouſly endeavours to prove that they deſolated the country of Combraille about the year 1370; and, alſo, that they occaſioned the maſſacre at Limoges in that year. The fact is true, we believe, that the country was pillaged at that period; but it was not by the Engliſh, but by the French themſelves, who, by order of their king, put a whole country to fire and ſword, merely becauſe ſome of the unfortunate people had manifeſted a partiality to the Engliſh.

M. Barailon, after ſtating that the chart executed by Peutinger under the direction of Theodoſius the Great in 393, in which the *Cambiovicenſes* are diſtinguiſhed in large characters, concludes "that the people of the preſent Combraille are their deſcendants, and that in the fifth century it formed a diſtinct country, perfectly independent of thoſe which ſurrounded it, and in a word a peculiar people." As proofs of this concluſion, he adds, that "their vulgar idiom is a compound of Celtic, Latin, and Teutonic, which a corrupt French has inſenſibly circumvented; that they ſtill count by nights like the ancient Gauls in the time of Cæſar; that all the proper names of places or things are purely Celtic, very expreſſive and very analogous to their ſubjects; and that the explanation of them is only to be found in Lower Brittany, in Ireland, but above all in Wales and Cornwall." He likewiſe gives the Celtic etymon of a great number of the names of places in the diſtrict of Combraille, and however objectionable ſome of them are, they nevertheleſs ſufficiently prove the point in queſtion, that this country is the ſame as that inhabited by the Cambiovicenſes in the Theodoſian chart. The following are the author's obſervations on the manners of this people.

"I will never believe that there were among the Celts any other ſlaves than the priſoners of war. They allowed the moſt perfect equality, and obeyed only the moſt brave. Some perjured uſurpers occaſionally aſſumed the firſt place, but they could command only for the common intereſt, and according to the public will: *auctoritate ſuadendi, magis quàm jubendi poteſtate*, ſaid Tacitus.

"Should we compare the manners and the character of the inhabitants of Combraille with thoſe of their neighbours, perhaps we ſhall ſtill find ſome difference. Their mildneſs, for inſtance, contraſted with the rudeneſs

rudeneſs of the Auvergneſe; their frankneſs with the cunning of the Marcheſe; and their vivacity with the dulneſs of the inhabitants of Berry. Let us add, that their taſte, habits, idiom, kind of induſtry and labour, are not the ſame. They have no particular accent; their pronunciation is neat, whilſt the contrary is obſerved of their neighbours. Theſe diſtinctions, whether the effect of the climate, of domeſtic education, or of the continual intercourſe of individuals, ſtill exiſt.

"The ancient Gauls impoſed on themſelves privations and conſtraints until that they had killed their enemy. The rebel Civilis imitated them in this particular. The ancient Germans, according to Tacitus, had the ſame cuſtom. In later times the brave chevaliers maintained their reſolution until their object was accompliſhed. It is thus that Geoffroy de Rançon, in 1242, wore the *grêve*, (that is to ſay, his hair long and divided on the top of his head,) till the moment that Louis IX had humbled Hugues de Luſignem, Count de la Marche. The revolution in our own days has recalled this cuſtom; and we have ſeen private individuals conſtrain themſelves to ſuffer their beards and hair to grow until the return of the ancient regimen.

"In the territory of Combraille the vine is not cultivated, and the country is often ſubject to earthquakes. At Chambon the loweſt claſs of people is ſometimes attacked with *goitres*, which were formerly more common. The people of Evaux, highly ſituated with regard to the other parts of this country, are inceſſantly menaced with the ſcurvy, which gives to many a very ſtrong breath. Spitting of blood and its conſequences are familiar at Auzance, on account of the coldneſs of the fountain water with they drink. Aſthmas are very common at Bellegarde, although ſome live to eighty and even one hundred years. The difference of ſituation furniſhes important obſervations. In general, the men in the plains are little, large bellied and not active. The change of conſtitution often does not operate among them till after their twentieth year; and they rarely attain their ſixtieth. Intermittent fevers, obſtructions, and dropſies, attack them at an early age. On the heights the human ſpecie is taller, ſtronger and more lively: its exiſtence is there prolonged. The inhabitants of the diſtrict of Lepaud, above all, were remarked fifty years ago for their ſtature, their corpulency and their ſtrength. The two laſt generations are ſingularly degenerated."

The latter obſervation would tend to eſtabliſh a fact at preſent neither attended to nor believed, namely, that the modern French have degenerated and are degenerating *phyſically* as well as morally.

The author's reſearches on the antiquities of the ancient Roman town of Neris are worthy of a better age, and would not diſgrace the memoirs of the late Academy of Inſcriptions. The immenſe variety and number of the ruins, Roman utenſils, fragments of ancient implements and works of art already diſcovered, and the proſpects of diſcovering ſtill many more curious remains, render it extremely intereſting to all thoſe who wiſh to acquire a real knowledge of the arts and conveniencies of life among the Gauls and Romans.

The following articles are in the poſſeſſion of the author, the greater part of which were found in a round well, about fifty-two feet deep, at the village of Pechein, in September 1805; and it is preſumed that they have remained there ſince the deſtruction of Neris under Conſtantius II, about 354 or 357.

"1ſt. Three plain cups of *terra campana*, very wide for their height, the lid or cover of the leaſt one being veined with brown and red: 2d. a vaſe perfectly round, bronzed with gold-coloured mica, ſuch as thoſe in which aromatic reſins were burnt at ſacrifices: 3d. two kinds of black three footed ſtew-pans, one of which has a cover: 4th. three pots of extreme delicacy and lightneſs, one of which is red in its fracture, and is enchaſed and veined with black and a ruſt colour: another of a ſilvery black, is white in its fracture; and the third is variegated with brown and red: 5th. two other pots, the ſurface of which appears to have been expoſed to the action of manganeſe; the one is plain, the other heavier and furrowed on the belly: 6th. another pot ſufficiently coarſe, red in its broken parts, varniſhed with gold-coloured mica, where we can diſtinguiſh the part blackened by the fire: 7th. a large vaſe with the brim and cover of manganeſe: 8th. another reddiſh vaſe with a ſpout for pouring the liquid: 9th. a handled bottle of a particular form: 10th. five large coarſe earthen jugs blackened by the ſmoke, one with a ſpout, the others without it: 11th. and a great quantity of potſherds and fragments of veſſels of *terra campana*. It appears that the precipitation with which they were all thrown into the well multiplied the fractures. Here we may remark, that the ancients did not know how to vitrify the covers of their pottery, although they underſtood enamelling. The manganeſe furniſhed them with the ſilvery black, which diſtinguiſhes the moſt delicate pieces. As to the coarſe kinds, they had then, as now, recourſe to the ſmoke to blacken them, by intercepting the air from the fire near the end of the burning. This practice is one of the moſt ancient, as theſe burnt clay jugs, and the urn found at Chambon, atteſt."

The reſearches on the ruins of ſeveral Roman towns in the ancient province of Berry, preſent fewer objects of curioſity to the antiquary. In the ruins of Bruere on the river Cher, a M. Pajonnet has diſcovered ſuch a number of coins and medals in gold, ſilver, and bronze, of the Roman emperors, that has obtained him two annuities of ſix hundred francs each, about fifty pounds a year. In the plain adjoining the ruins of this town is ſeen at night a phoſphoreſcent light, which, contrary to the uſual character of ſuch luminous appearances, remains ſtationary, and diſappears as the ſpectator approaches it. The author aſcribes it to the decompoſed fat of the dead bodies buried there, but is at a loſs to explain why it is ſeen only in dark, dry evenings between nine and ten o'clock, and that it does not continue above half an hour. Had he examined the ſurrounding ſubſtances more minutely, his ſuperſtitious feelings (which he endeavours to conceal) might have been removed perhaps by the diſcovery of ſubſtances which imbibe the rays of light during the day, and emit them again when reduced to a certain

certain temperature. This, indeed, would have rendered his account leſs marvellous, and conſequently leſs agreeable to the preſent taſte of his countrymen. At Drevant, it appears, great quantities of iron balls and chains, which were attached to priſoners of war and convicts, have been found, and it is from theſe circumſtances inferred, rather haſtily, that there were ſeveral forges and iron mines in the neighbourhood at that period.

The fourth of theſe reſearches is devoted to the "Celtic monuments in the cantons of Huriel and Montluçon, in the department of Allier, compared with ſeveral others which exiſt in France and elſewhere." Here M. Barailon has not been ſo fortunate as to add much to our knowledge of the worſhip, as ſuppoſed, or tombs of the ancient Druids. He deſcribes, indeed, a conſiderable number of huge ſtones, ſuch as thoſe called Stonehenge, but gives no ſatisfactory account of their real purpoſe. On Mount Giraud or Girad are ſeveral of theſe enormous ſtones, which meaſure from twelve to forty feet long, eighteen to twenty feet thick, and from thirty to forty in circumference. Some of theſe ſtones, preſenting different figures of courſe, the author is pleaſed to ſuppoſe repreſent a pulpit; he alſo imagines that there muſt have been turrets all round the ſummit of this mountain, and that ſuch turrets were devoted to the uſe of the female Druids! At Boiſdijoux, canton of Montluçon, the monuments are found placed in the direction of the ſolſtices. Boiſdijoux is, he ſays, a corruption of *Bed-ïoun*, which in Celtic means *ſepulchre of the Lord*. Karnac, in Quiberon Bay, Lower Brittany, likewiſe preſents numerous monuments of Druidical or Celtic remains, the whole of which the author claſſes under the following denominations; "1ſt. ſanctuaries; 2d. objects of worſhip; 3d. implements of worſhip; 4th. places conſecrated to juſtice; and 5th. tombs. Thus the ſtones of Karnac, being ſanctuaries, are different from the others; thoſe of Mount Barlot and Mount Giraud are circular; thoſe of Targes preſent an oblong ſquare; and thoſe of Stonehenge in England are perfectly round." M. Barailon, however, in this diſſertation very judiciouſly obſerves, that "it muſt be confeſſed, that things have ſo changed; our manners, our laws, our arts, our belief, are ſo different, that there no longer exiſts any relation between our anceſtors and us, between their productions and ours: time, new ſyſtems and violent political ſtorms have ſunk all in oblivion."

The author's obſervations on the "ruins and monuments of the Celtic city of Toull, department of the Creuze," are entirely in the modern ſtyle of his countrymen, and very unworthy the preceding reſearches. He has laboured moſt aſſiduouſly to ſay ſomething new, and to eſtabliſh the ancient geography of this town, but he has been particularly unſucceſsful, and except a few obſervations which he has borrowed from Dr. Charke's Diſſertation on Ceſar's Commentaries, relative to the ancient geography

of Gaul, and alſo ſome hints from Strutt's Works on Rocking Stones, &c. and other Engliſh writers, whom he has moſt wantonly abuſed, it is a flippant, vague, and contemptible tiſſue of *verbiage.* The houſes of the Celts or ancient Gauls, he avows, were poor miſerable cabins covered with ſtraw, without windows or chimneys, and not occupying above twelve or fourteen feet of ground; yet he is in a violent paſſion with Pelloutier for ſaying that they had no edifices before the invaſion of the Romans. *Toull,* he ſays, is very ſignificative, and expreſſes a hollow pit or cave, or any place undermined, ſuch as this city was; theſe ſubterraneous caves they uſed in time of war. He adds, that they were very ſkilful in works of gold, ſilver and braſs, and that the brilliant colours of the Druids' garments are proofs of their knowledge of the art of dying. This may or may not be true: but if it be, it is no proof that ſuch things were of their own manufacture: on the contrary, it is much more probable that they were of foreign origin, in order to exalt the dignity of theſe ſanguinary prieſts; but the hiſtory of mankind at preſent furniſhes no examples of people perſevering in the horrid rite of human ſacrifice, and at the ſame time poſſeſſing much genius or ſkill in the arts. The coins of which they are ſaid to have been poſſeſſed, were moſt probably brought to them either as offerings, or the plunder of more enlightened nations. Near Toull are the famous *Io-mathr* ſtones on Mount Bar-lot, and alſo thoſe of *Ep-Nell,* amounting to about thirty-five, one of the largeſt of which is forty-five feet and a half long, ſixteen and a quarter high, and thirteen feet broad. *Ep-Nell* conſiſts of two Celtic words ſignifying *without a chief: Io-mathr* ſignifies to wound, cut and trample under foot; *bar-lot* indicates at once the puniſhment of the crime and the kind of expiatory ſacrifice practiſed on this mountain. The author preſumes that the excommunication of the Druids was the ſame as that uſed by the popes againſt ſovereign princes. *Gou-By,* in the ſame vicinity, means the habitation or the mouth of Jupiter. To this place the author is determined to aſſign *female* Druids, and not content with inveſting the women with the dignities of a prieſteſs, but he alſo gives them the horrid office of propheſying over the human ſacrifices! Yet his praiſe of the Celts and abuſe of the Romans are equally unlimited. The following ſentence evinces the true ſpirit of the French demon, and is worthy the reign of Buonaparte.

"Let us not imitate the Engliſh, who multiply folio volumes on monuments long ſince known and a thouſand times deſcribed. Such works may fill and ſurcharge our libraries; but they do nothing to ſcience, they do not increaſe our knowledge. And we Frenchmen, we would not make known our richneſs; we would leave in oblivion the works which *revenge* our anceſtors of the *calumnies* and *impoſtures* of Ceſar, and of the declamations as falſe as ſenſeleſs of ſo many hiſtorians and ancient geographers!"

We

We might aſk the author, where is the Engliſh folio work on monuments that the whole of the Celtic Academy could produce one equal to it. We are not ignorant of the ſuperficial learning of the modern French, and we hazard nothing in aſſerting, that if all the men of learning now in France (natives) were aſſembled together, they could not produce a volume equal to any one of the *Munimenta Antiqua* already publiſhed. As to the abuſe of Cæſar, it is a proof of the author's malignity and groſs ingratitude, to the memory of the man who *humanized* his ſavage anceſtors. But what ſhould we expect from a man who aſſerts that the Gauls, merely becauſe a Phocean colony eſtabliſhed itſelf at Marſeilles, although it never extended into the interior of the country, but traded to Spain, uſed familiarly the language and characters of Greece? In fact, it was with great difficulty theſe ſavages, who were very little leſs ferocious than the preſent inhabitants of the Sandwich Iſlands, could learn to ſpeak Latin, much leſs Greek. There are, indeed, ſome preſumptive proofs that the Druids in Great Britain and Ireland poſſeſſed genius, learning and humanity, but notwithſtanding all our author's zealous labours he has not been able to furniſh one circumſtance* which would induce a belief that his Celtic anceſtors poſſeſſed in the very loweſt degree any of theſe deſirable properties: except a little cunning, their groſs ignorance and ferocious barbarity only appear. Such, however, was the influence of their diſgraceful ceremonies, that in defiance of the Chriſtian religion, M. Barailon acknowledges that they were not totally aboliſhed before the eighth or ninth century, and Dulaure aſſerts that they were ſtill practiſed in ſeveral parts of France till 1745: and we know that they were reſtored during the frenzy of the revolution, and have ſo far gained a general aſcendency throughout the country, that they are not one of the leaſt cauſes of the actual depopulation of France.

The laſt diſſertation in this volume is on the firſt works of tile and brick-making during the reſidence of the Romans in Gaul; and on their uſe and degeneration. This contains nothing new to Engliſh readers. The Gauls knew nothing of brick-work or pottery, and their ſucceſs under the Roman direction appears to have been very ſlow, and their productions ſtill very imperfect, till the irruption of the Goths and the decline of Rome put almoſt a final ſtop to their awkward labours. The Romans, who borrowed their knowledge from the Greeks, certainly ſurpaſſed any thing that modern times can boaſt of in bricks or tiles, eſpecially in ſolidity: but notwithſtanding the architectural grandeur of their aqueducts, they were greatly inferior to thoſe of the moderns in

* He aſſerts that the Celts, like the Romans, had the cuſtom of putting a piece of money or metal under the firſt ſtone of their edifices, but as they raiſed no edifices, and had only theſe huge ſtones for their altars, ſuch viſionary aſſertions are unworthy of any obſervation.

general utility. The earthen tubes which they uſed for the conveyance of water the author deſcribes as being compoſed of two parts, the upper one having the form of a Greek omega (Ω), and the under one nearly ſimilar, only ſquare inſtead of being circular. Their dimenſions, however, have been much better deſcribed by ſeveral Engliſh writers.

In concluſion, we may be permitted to expreſs our regret, that an old man, and a reſpectable writer in a better age, ſhould thus permit himſelf to become the vile ſlave of national malignity and ambition, and wander from his ſubject only to abuſe that nation from whoſe writers he has gleaned almoſt all his knowledge. So general is this practice become in France, that it is ſurely no equivocal proof of their great and rapid degeneracy and national decline.

Expoſé des principales Circonſtances, encore peu connues, qui ont occaſionné les Déſaſtres des Armées Autrichiennes dans la derniere Guerre Continentale, et ſur-tout en 1800. *Par un Voyageur Suiſſe. Traduit de l'Anglois.* Londres, Mai 1801.

Detail of the principal Circumſtances which occaſioned the Defeat of the Auſtrian Armies. By a Swiſs Traveller.

NO credit is to be given to this title page, when it tells us that the work is a tranſlation from the Engliſh, and that it is printed at London. It is evidently a foreign production, and printed on the Continent. When an author wiſhes to ſpeak the truth, ſubterfuges of the kind muſt always be employed in thoſe countries where to write or to print truth are conſidered as crimes againſt the ſtate; and are not unfrequently followed by the ruin of thoſe who have the hardihood to lay before the public the foibles, the faults, and the crimes of the rulers whoſe weakneſs or vice, or both, bring upon the governed calamity and deſtruction.

This Swiſs Traveller is much too diſcurſive; he ſeems to have no idea of a proper arrangement of his ſubject; and introduces many things which appear to have little if any relation to it. With regard to his facts, ſome are known to be true; ſome have much probability from what is generally known to *have* taken place: for the reſt we muſt truſt to his anonymous authority. Without paying much attention to his arrangement, we ſhall enumerate ſome of the cauſes to which he attributes the late Auſtrian diſaſters. He might have gone back for this to Joſeph II, who, from a rage for innovation, and from carrying it on with precipitation, and with that ſpirit of deſpotiſm againſt which the minds of free men revolt, eventually loſt the Belgian provinces. But he begins with the weakneſs and blunders of Leopold II.

" That

"That Emperor," he tells us, "deteſted war, and did not much reſpect warriors. Although ſurrounded by formidable neighbours, the natural enemies of his monarchy; although every man of underſtanding foreſaw that, whatever might be the iſſue of the French revolution, a foreign war would ſoon become indiſpenſable, to give occupation abroad to thoſe fiery ſpirits which ſuch an extraordinary exploſion would otherwiſe excite to reciprocal deſtruction; and in ſpite of the multiplied outrages of the new French rulers, this monarch diſbanded a great part of the numerous troops of his predeceſſor. More than forty thouſand Germans, the ſubjects of different Princes of the Empire, whom enthuſiaſm had led to fight under the banners of Joſeph, were diſmiſſed.—Cabal and court favour became the moſt efficacious means of attaining military promotion; and a general decay of diſcipline pervaded the army when Francis II mounted the throne." (Pp. 73, 74.)

Thugut, the ſuppoſed natural ſon of old Kaunitz, ſucceeded to this veteran miniſter, and governed with deſpotic ſway the councils of the young Emperor Francis, whom his feeble conſtitution and bad health had prevented from attending to the affairs of government. To the *perfidy* of this miniſter the writer aſcribes the great and numerous faults of the cabinet of Vienna. That cabinet, under his guidance, excited the diſtruſt and reſentment of all the Allies of the Auſtrian Monarch. It did every thing in its power to diſcourage, and to ſpread diſcontent among the troops. States under the protection of Auſtria by the moſt ſolemn treaties were abandoned, and princes who had ſupported her cauſe were ſacrificed; while the finances of the ſtate, notwithſtanding the immenſe voluntary contributions which poured in from all quarters, and the ſubſidies from Great Britain, fell to ruin with inconceivable rapidity. No revenue could reſiſt the folly and criminality of the Auſtrian cabinet. With miſmanagement in one hand, and peculation in the other, it contrived to oppreſs the country, and to impoveriſh the State. A profuſe iſſue of paper money, and a moſt impolitic and unwarrantable depreciation of the current coin, raiſed the price of every neceſſary and comfort of life, and ſpread a general diſcontent and deſpondency.

We ſubjoin a few inſtances of the Auſtrian conduct, which gave diſguſt and alarm to her Allies, and contributed to her own diſcomfiture and diſgrace.

"When Belgium was re-conquered, the States of the different provinces offered to raiſe, and to pay forty thouſand men to aſſiſt the Imperial forces. For this aſſiſtance they only requeſted the recall of the officers in the Army of Inſurrection (as it was called), who could not be conſidered as rebels, becauſe that inſurrection was warranted by the moſt ſacred and fundamental laws of the country. The court of Vienna, rather than comply with ſo juſt a demand, preferred the loſs of theſe rich provinces.

"The Republic of Holland might have exiſted to this day, as Pruſſia would have ſupported it, had not the cabinet of Vienna given up Valenciennes,

ciennes, Condé, Queſnoi and Landrécies without the ſmalleſt reſiſtance. There were ſtores and proviſions in theſe towns for many months; and the loſs of Holland, from whence the French have ſince drawn immenſe reſources, followed this act of folly, or of treachery. Pruſſia, juſtly ſuſpicious of ſuch a conduct, and dreading to be overwhelmed by the French army, prudently made peace.

"During the courſe of the war between France and Sardinia, the Auſtrian cabinet, inſtead of ſending twenty-three battalions, and cavalry in proportion, to join the Piedmonteſe troops, as had been ſtipulated, never furniſhed the fourth part of that number; and even the Auſtrian troops that were ſent, on every attack of the enemy, retreated, and left the Sardinian army to be cut in pieces by ſuperior numbers.

"During the negociations at Campo-Formio, the Archduke Charles wiſhed to have it ſtipulated that Swiſſerland ſhould remain unmoleſted. To this the Auſtrian miniſters deigned not to pay the ſmalleſt attention.

"When the Griſons implored the protection of Auſtria, which ſhe was bound to give by ancient treaties; inſtead of ſending a force that could be of any ſervice, only ſix thouſand auxiliaries made their appearance; and theſe made ſo feeble a reſiſtance, that defeat ſeemed to have been their wiſh; of courſe the ſubjugation of the Griſons was ſoon completed.

"The courts of Auſtria, Peterſburg and London had agreed that the governments of the re-conquered countries in Italy ſhould all be re-eſtabliſhed. Of this the moſt ſolemn proclamations had aſſured the inhabitants, who, for that reaſon, favoured as much as poſſible the enterpriſes of the combined armies. Notwithſtanding theſe ſacred promiſes, the cabinet of Vienna, after the taking of Turin, pulled down the arms of the legitimate ſovereigns which had been diſplayed afreſh, and placed in their ſtead the Imperial arms. It was in vain that Ruſſia and Great Britain made the ſtrongeſt repreſentations on this ſubject; they were liſtened to with the moſt inſulting apathy.—The inhabitants of moſt of the re-conquered cities in Italy, exaſperated at being thus bereft of their lawful ſovereigns, and indignant at the Auſtrian proviſional adminiſtrations, ſent deputations to Vienna, imploring the Emperor to abandon the meaſures which had been adopted. That monarch was inacceſſible. Thoſe of the deputies whoſe high birth in ſome meaſure gave them a right to be admitted to his majeſty's preſence, received, before the audience took place, the moſt deciſive commands to abſtain from politics. And thoſe of them who diſobeyed this command, we are aſſured, by the concurrent teſtimony of Vienna, have not been ſince heard of!"

We are afraid that all this is in a great meaſure true; and that the impolitically ambitious views of the Houſe of Auſtria, which the miniſters of that Houſe were at no pains to conceal, greatly contributed to eſtabliſh the preſent extenſive power and deſpotiſm of Buonaparte. This conduct was the more abſurd, as the miſmanagement of the cabinet in every department of the State, had rendered the power of that monarchy to ſupport its ambitious projects perfectly inefficient. We have already hinted at ſome of its financial arrangements, or rather diſarrangements; we ſhall now give a few examples of the ſtate of that body of men (we mean

mean the army), by which alone it could attain to the accompliſhment of its views. Never, in our opinion, could ambition have ſet out in its career with means ſo inadequate to the end in view. The proviſions of the army were at all times bad, often ſcanty, and ſometimes totally deficient; and this by the winked at enormities of thoſe employed by the rulers of the State; the pay of the ſoldier was inſufficient for his ſubſiſtence, and his clothing left him naked at the end of ſix months. What was worſe than all, his profeſſion was held in contempt, and he himſelf, of courſe, was expoſed to a thouſand indignities. And yet it was with this moſt unſuitable inſtrument that Auſtria weakly imagined ſhe was to realiſe her ambitious dreams! If we add to this an univerſal inſubordination in the troops, a thing not to be wondered at, the fatal conſequences will not be ſurpriſing. We ſhall lay before the public a few facts brought forward by the author, in confirmation of what has been ſaid in general on theſe points.

"When the Auſtrian army is in the field, the pay of the common ſoldier is only eight kreutzers* a day, with two pounds of bread; when in cantonments, he receives only five. Out of this miſerable pittance he is obliged to expend a kreutzer and a half in keeping his arms, accoutrements and clothing in order. That clothing is ſo bad, that in three weeks the lining falls to pieces, and his ſcanty and thin coat leaves the poor fellow expoſed to every inclemency of weather. His ſhoes hardly laſt a fortnight. The bread with which the army is ſupplied the ſoldier can hardly ſwallow. Whenever the Auſtrians ſold their magazines, the flour was purchaſed only to feed the hogs and poultry. I have ſeen the flour of theſe magazines which contained a mixture of pounded chalk. To all theſe enormities of commiſſaries and army tailors the Auſtrian government is blind, and deaf to the complaints of the ſufferers.

"Joſeph II loved his troops, and during his reign and that of Maria-Thereſa the military were held in conſideration. Under the preſent emperor matters are quite different. Riches, civil offices, or purchaſed titles, are now the only objects of eſteem and reſpect; the military are looked upon as deſpicable mercenaries, and treated with contempt, without daring to complain; even officers, when quartered on rich men, or nobles, are often compelled to ſleep on ſtraw.

"Such united cauſes of diſcouragement and diſguſt render the Auſtrian ſoldier almoſt indifferent to the ſervice of his ſovereign, and the ſucceſs of his country. If he fights, it is unwillingly—If he is ſucceſsful, ſo much the better, ſays he, coolly, we ſhall the ſooner have peace; is he defeated, he comforts himſelf by ſaying, This check is, perhaps, a lucky event; had it not taken place, peace would have been at a greater diſtance.

"In general a victory excites neither zeal nor enthuſiaſm, and from the higheſt to the loweſt officer no humiliation is felt at a defeat. The Auſtrian common ſoldier has, in this reſpect, higher ſentiments of honour than thoſe who command him, and uſe him ill."

---

* Not quite three-pence.

With

With regard to the inſubordination of the Auſtrian army, it was, during the fatal conteſt with France, every where notorious, eſpecially after the numerous defeats, of which it was in a great meaſure the cauſe. The ſoldiers were ſeen threatening their officers, inſulting their colonels, and theſe ſetting their generals at defiance, by paying no attention to their commands.

A ſingle example will be ſufficient to ſhew the lengths to which this inſubordination was carried. When the Archduke Charles had been recalled from his command on the Rhine, and ſent in a kind of honourable baniſhment to Prague, he was ſucceeded by General Kray, a Hungarian gentleman, but not of the higher order of nobility: "The Count de Sztarray, a Magnate of Hungary, with whoſe conduct the Archduke had been highly diſpleaſed, continued in the command of the right wing of the army. Kray, as commander in chief, intended to inſpect the poſition of the wing under Sztarray. The haughty Magnate, being informed of his intention, ſent him word that if he dared to ſhew himſelf in the diviſion under his orders, he would have him driven away by his footmen!"

After enumerating theſe, and ſeveral other cauſes of defeat, the author concludes this part of his work in the following words. "Muſt not ſuch a chain of weakneſs and folly be the conſequence of a perfidious plan to overthrow the Auſtrian monarchy? Such a plan is attributed to Thugut, who is ſaid to be one of the *Illuminés*, and whoſe principal ſecretary was formerly in the ſame ſituation under the too famous Count de Mirabeau."

The following extract from this Swiſs Traveller, written in 1801, and publiſhed in 1802, is curious, as prophetic of the fate of Pruſſia.

"It is well known that the great fault of the Germans is a propenſity to imitate what ſtrikes them in other nations. The manifeſt contempt in which Frederic (called) the Great, in imitation of the French philoſophiſts, held religion and morals, has been fatal in Germany to every ſocial tie, eſpecially among the Proteſtants, who having a better education than thoſe of the popiſh perſuaſion, are more ſuſceptible of the enthuſiaſm of novelty. It is to be feared that *the Pruſſian monarchy will one day feel the effects of this.*

"Never, indeed, were licentious morals carried to ſuch a length either in France, or Italy, as they are at preſent in Pruſſia. Deiſm and every revolutionary principle are openly taught in all their Univerſities. In Germany, literature is not what it was twenty or thirty years ago. Nothing but abſurd romances are read, or dramas equally deficient in taſte and morality. I have ſeen comedies acted in which filial duty and reſpect were laughed at. The moſt irreligious writings, the moſt hoſtile to good order, are openly publiſhed in the Pruſſian territories. Such is the rage of Jacobiniſm in that country, that an emigrant, be he French, Swiſs, or Belgian, cannot paſs through without being expoſed to contempt and inſult. They even inſult thoſe travellers from Lyons, and the other towns

of

of France, who formerly dared to reſiſt the atrocities of terroriſm. It is owing ſolely to the troops that a ſemblance of order is preſerved. But if circumſtances ſhould compel the court to take the field with theſe troops, the foreigners, who form a conſiderable part of them, will *deſert in crowds, and inſurrections will every where burſt forth, eſpecially in* POLAND. May theſe forebodings never be realized!"—They have, however, been but too literally fulfilled.

For ſeveral other cauſes to which the diſaſters of the Auſtrians may be attributed, we muſt refer our readers to the work. Nor ſhall we enter into a detail of other matters contained in it, which do not ſeem to us to belong to the ſubject, or which, at leaſt, ſhould not have occupied ſo conſiderable a portion of the publication. We mean what is ſaid of the manners, &c. of the Ruſſians, of the characters of Paul I, of the Grand Duke Conſtantine, and of Catharine. The groſs and cynical follies of Suwarrow do not appear neceſſary to his work; and much of what the writer ſays of the Swiſs troops in the pay of Great Britain might have been omitted; and yet this is ſpun out to upwards of forty pages.

Upon the whole, ſome uſeful information is to be collected from this publication; but, as a compoſition, it is in two ways very faulty; it contains too much irrelative matter, and wants every thing like regularity and ordonnance in the manner.

La Floreſta Eſpanola; ó Piezas eſcogidas, &c.

Select Paſſages in Proſe, extracted from the moſt celebrated Spaniſh Authors, Ancient and Modern. To which are prefixed Obſervations on the Origin, Progreſs and Decline of Literature in Spain. Pp. 200, 12mo, 5s. Booſey, 1807.

THE difficulty of procuring Spaniſh books is not one of the leaſt obſtacles which the ſtudent of Spaniſh literature has to encounter; and it is equally ſtrange and true, that almoſt all the new books in the Spaniſh language to be had in this country are of French manufacture. The ſame inconvenience is experienced in Spain with regard to Engliſh books, which the French in like manner ſupply. Thus, the people the leaſt acquainted with the languages of their neighbours of any in Europe, have, notwithſtanding their ignorance, become the chief traders in literature, and the French preſs teems with editions of Engliſh, Spaniſh and Italian books which are circulated over a great part of Europe. Thoſe in the two latter languages are imported into this country, whilſt the former are ſent into Spain and the South of Italy. Under ſuch circumſtances, we muſt regard any effort to familiarize the Spaniſh language in this country, by means of our own exertions,

exertions, with a partiality proportioned to the virtue of the motive and the importance of the object. We ſhall, therefore, proceed to examine this author's preface, as he not only favours the public with a neat little miſcellany of Spaniſh compoſitions in proſe, but actually introduces it with what he calls a hiſtory of "the Origin, Progreſs and Decline of Literature in Spain." Perhaps it were enough to obſerve of this ſomewhat arduous undertaking, that it only occupies eleven ſmall pages!

The firſt ſentence opens with a diſcovery worthy of ſome of our more Weſtern brethren, and highly deſerving attention. "The capture," ſays our learned author, "of Buenos Ayres, has given to the Spaniſh character a name and importance which it never before poſſeſſed!" What a bleſſing it is for the good people of this country, that *learned* men ſo freely communicate ſuch important diſcoveries; for we muſt frankly confeſs, that had not this generous author informed us, we never ſhould have diſcovered how the ſurrender of a town could give a "name and importance never before poſſeſſed," by the nation to which it formerly belonged. We can eaſily conceive, however, that on the Exchange, Buenos Ayres, as a Britiſh ſettlement, is of much more importance than the whole kingdom of Spain in its preſent degraded ſituation. The author, indeed, adds more ſerious reaſons for the production of this volume.

"The numbers that will doubtleſs haſten to the Spaniſh colonies in the hope of future fame, or of future wealth, will ſoon find it eſſentially neceſſary to have a previous knowledge of the language, manners, and cuſtoms, by which theſe colonies are diſtinguiſhed. For the purpoſe of aſſiſting the adventurer in this attainment, and at a ſmall expenſe, this little volume has been compiled. It will be found to be of a mixed nature, occaſionally ſerious and lively, and compoſed of materials from the works of the beſt writers, hiſtorical, literary and humorous; demonſtrating that the Spaniards have been equally ſucceſsful in every department. To add to the value of this collection, and with a view to inſtruct as well as to amuſe the ſtudent, it has been ſuggeſted that a few preliminary remarks on the origin and progreſs of the language and literature of Spain, with the names and characteriſtical ſketches of the moſt approved authors, would not be an inappropriate introduction to the following pages.

"Though the founders of the Spaniſh monarchy were, like the firſt inhabitants of every other nation, more eager to ennoble their country by their valour, than by their writings—more ambitious of the meed of heroiſm, than of the palm of eloquence—yet, in the eſtabliſhment and improvement of their language, and in the ſucceſſion of illuſtrious writers, they *kept pace with the moſt enlightened nations of Europe!!!*"

Here we muſt pauſe, and aſk our author, what were the nations more enlightened than Spain in the fourteenth, fifteenth and ſixteenth centuries? If he has read *las Leyes de la Partida*, and *las Leyes de Toro*, what other country does he think has given

ſuch

ſuch a ſpecimen of ſound political knowledge at the ſame period? Theſe laws, it may be remarked, the former given by Ferdinand about the ſame time that John of England had reluctantly ſigned Magna Charta, and the latter by John II of Caſtile juſt two hundred years after, are the moſt unequivocal proofs of an enlightened nation; and had they not been abuſed by ſubſequent ſuperſtitions, they might have become models to the ſurrounding nations now ſuppoſed to be better informed. They, however, had the merit of furniſhing the principal data of the famous Tuſcan code; and all the rational or practical legiſlative inſtitutions in France ſince the revolution, ſuch as the Council of Five Hundred, &c. have been taken, without acknowledgment, from the ſame ſtock. But to return to the language:

"The Spaniſh idiom," obſerves our author, "ſeems, in its origin, to be derived from the Phœnician, the Hebrew, the Greek, the Arabic, and the Latin; and to have ſubſequently adopted from the Italian and the French many of its preſent phraſes and terminations. When the Romans conquered and ſettled in the rich provinces of Spain, the natives gradually aſſumed the laws, cuſtoms, and language of their conquerors. The latter experienced a material corruption by the arrival of the Goths, who, in the decline of the Roman empire, overran and ſubdued this as well as many other parts of Europe, and imperiouſly ſubſtituted their own barbarous manners and idiom for the elegance and purer language of Rome. The irruption of the Moors again unſettled its form and pronunciation.—What it gained in richneſs and variety it loſt in regularity and conſiſtency. It is in this mixture of idiom that conſiſts the chief difficulty of the Spaniſh language. The claſſical reader will often, no doubt, find the root of a word in one or other of the learned languages; but there are alſo many for which he will be at a loſs to account, which owe their origin to the obſcure ages which ſucceeded that of Auguſtus, or to the dialects introduced by the Moors."

There is a general miſconception both of facts and of the true genius of the Spaniſh language in theſe obſervations. To the Phœnician and Hebrew the "Spaniſh *idiom*" owes nothing; for it cannot be ſaid that the *idiom* of a language is changed merely becauſe it acknowledges as legitimate expreſſions, five or ſix Phœnician and about fifteen or ſixteen Hebrew words. It would be juſt as proper to ſay, and not more erroneous, that the Engliſh idiom owes ſomething to the Sanſcrit or Hindoſtanee language, becauſe our commercial intercourſe has obliged us to naturalize ſome of their terms. To the Greek and Arabic, indeed, the Spaniſh idiom certainly does owe ſome of its phraſes and inflexions, as many Greeks and Arabs were obliged to ſpeak and write in the vernacular dialect of the Spaniards, and many of the latter ſtudied, ſpoke, and wrote the Greek and Arabic with great fluency and even elegance. In this manner different idioms were reciprocally adopted in the different languages. But the great baſis

of the Caſtilian tongue is the Latin; and had our collector of the flowers of Spaniſh literature made himſelf more intimately acquainted with a language which is admired by all who know it, he would have perceived that by far the greater part of Spaniſh nouns are only Latin ablative caſes of the ſame words. To the Italian and French the Caſtilian idiom owes very little if any thing. Some of the provincial dialects, indeed, have been corrupted by the admixture of phraſes from theſe languages; but the fountains of pure Caſtilian in Toledo or Valladolid remained unadulterated by any thing foreign, till the language was ſo perfect that it could only borrow terms but not idioms or phraſes. As to the French, the Spaniards have, in this reſpect, always been wiſer than we, and have uniformly avoided it as they would the touch of a deadly poiſon that transfuſes a peſtilence to the moſt remote regions of the earth. Nor did the language of the Troubadours, however popular it might be at one period, much affect that of Caſtile. In Portugal, Catalonia, and Valencia, indeed, ſome veſtiges of it in the particular dialect of thoſe parts are ſtill cognizable. The former, however, is a diſtinct language, as is alſo that of the two latter.

The author is alſo not quite correct in ſaying that the Goths imperiouſly ſubſtituted their own language for the Latin: the fact is, they laboured exceſſively to learn the Latin in Spain, and endeavoured to publiſh all their laws and decrees in that language: but poſſeſſed of little natural capacity, and ſoon becoming effeminate and debauched in a warm climate to which they had not before been expoſed, they never could make themſelves maſters of the Roman terminations, and at length were obliged to ſubſtitute any connecting aſpirates or words in order to render themſelves intelligible to the peaſantry of Spain, who then underſtood and had ſpoken good Latin from the days of Auguſtus. From this period, and from this cauſe, the ignorance of the Goths (or rather of the Vandals), may be traced the modern uſe of articles prefixed to nouns. Still, however, the Latin language was in part reſtored; and it is recorded of a Spaniſh Ambaſſador (a native of Valencia) at the Court of Rome, that having debated with another Ambaſſador from one of the Italian States, whoſe language was moſt analogous to the Latin, that of Spain, or that of Italy, they agreed to refer it to the Pope Alexander. The parties met before his Holineſs, when the Spaniſh Ambaſſador addreſſed a long oration to the Pope, in praiſe of his country and its language, every word of which was intelligible both to a Roman and to a Spaniard, and thereby ſettled the diſpute.

"The diſtinguiſhing features of the Spaniſh language," ſays our floriſt, "are dignity, copiouſneſs, and harmony. In ſweetneſs it is not inferior to the Italian, whilſt it poſſeſſes greater majeſty and leſs effeminacy. It has a gravity and ſolemnity peculiar to itſelf, which render it admirably qualified

qualified for works of religion, morality, hiſtory, and the higher ſpecies of poetry. There is this advantage which the Spaniſh has over moſt other languages in Europe, that it has for the laſt three centuries experienced little or no difference in expreſſion and conſtruction; and the beſt authors, who flouriſhed under Charles V and Phillip II, are, with ſome orthographical exceptions, as intelligible as thoſe of the preſent age."

After mentioning a number of Spaniſh claſſical authors already known, this writer proceeds to recommend ſchool books; but his liſt ſhould have been confined to the Grammar of Fernandez, whoſe merit conſiſts in adhering faithfully to that of the Academy, and only adding a few illuſtrations neceſſary to the Engliſh reader, and to the Dictionary of Neuman: all the other books, whether French or Engliſh, deſigned to teach the Spaniſh language, are a diſgrace to literature. In addition, however, to the Spaniſh books mentioned by our author, we ſhall add the works of *Mayans y Siſcar* and *Aldrete* on the Spaniſh language, and alſo a work on the Spaniſh particles, publiſhed under the direction of the Academy, the firſt edition in 1800, and the ſecond improved in 1802. The Eſſay on Spaniſh Synonymy by *Sempre*, publiſhed in 1803, is alſo neceſſary to thoſe who wiſh to acquire a profound knowledge of the Caſtilian language.

With reſpect to the merit of the preſent collection, which includes witticiſms, humorous tales, novels, and hiſtorical ſketches, it is very well adapted to exerciſe the judgment of the ſtudent in placing before him ſome of the moſt difficult phraſes and idioms in the language, but we cannot ſay that it contains many of the moſt elegant and faſcinating pieces which abound in the works of Spaniſh authors. Such as it is, however, the author is entitled to our thanks for thus accommodating the public, and attempting to facilitate the acquiſition of a language, which, for the moſt ſerious of all moral reaſons, we wiſh to ſee gaining the faſhionable aſcendency over that of France, Italy, or Germany.

Recherches curieuſes ſur l'Hiſtoire Ancienne de l'Aſie.

Curious Reſearches in the Ancient Hiſtory of Aſia, extracted from the Oriental Manuſcripts in the different Libraries in Paris. By J. M. Chahan de Cirbied, a Native of Armenia, and Profeſſor of the Oriental Living Languages; and F. Martin, a French Armenianiſt. Pp. 332, 8vo. Paris, 1806. Imported by Deconchy.

WITHOUT the epithet *curious* we ſhould have received with pleaſure any hiſtory or fragments of the hiſtory of Aſia, extracted from original manuſcripts. With the Greek and Roman authors we have long been familiar; but the paucity of our knowledge

of the works of the provincial writers in the vernacular dialects of Asia naturally excites a curiosity which the present volume is not well calculated to allay, or, if it should, it must be from the impression of their general insignificance. Armenia is the country which chiefly occupies the attention of our authors; but instead of any curious researches into its ancient geography compared with its modern divisions and name, we are only presented with vulgar and disgusting abuse of the Greek historians, who are invidiously accused of exaggeration and wilful misrepresentation of all the nations of the east. Such accusations are very natural from modern Frenchmen, who every day witness similar conduct towards other countries; but the immeasurable superiority of the Greeks over all the nations of antiquity, rendered it not only unnecessary, but to them scarcely practicable, to give a history of other nations merely to depreciate them. But for the genius and learning of the Greek writers such people must have irrecoverably sunk in the oblivion of their own nothingness: and to have their names rendered immortal by the great father of history is alone an honour equal to any merit they might possess, if we may judge from the few disjointed panegyrics here presented to the public, and said to be drawn from original Armenian historians of their native country. It is no disparagement, as the authors presume, to the Grecians that their religion and mythology were absurd and irrational; all other nations have evinced similar absurdities, not even excepting the Jews, who have always been corrupting their religion from the earliest records of time to the present day. They ought to have known that nations, as such, never exercised their reason in matters of religion before the light of Christianity illumined the human mind, and that even then, that light was partially obscured till Protestantism arose and purged the church of heathenish superstitions, and united reason and piety in a manner truly worthy of the great end of their existence. Many ancient philosophers, indeed, have had just notions of true religion, but they were never transferable to the people, till the simple truths of Christianity commanded, by their native superiority, a place in their minds. In a preface, more replete with zeal than wisdom, is the following account of Armenia:

"From the time of Paganism, and in the most remote ages, Armenia placed its historical records in the rank of things sacred, and thus the idols and public annals were preserved in the temples under the charge of the priests. Since its conversion to Christianity, it has produced celebrated writers in every department of literature; and its historians have published the numerous documents consigned to the temples. By one of those extraordinary events which prove the profundity of the designs of God, this province, although subjected to the Mahometans, has had the good fortune to preserve its customs, establishments, and religion. Georgia and Circassia, countries in which the women are generally of great beauty, make

make a part of Armenia. It is principally in theſe countries that the Turks recruit their ſeraglios, as it is one of the articles of the Alcoran not to take concubines but among the natural enemies of the Turks, and among Chriſtian nations. Such, among others, has been one of the hidden cauſes which have procured for Armenia the advantage of retaining the Chriſtian faith till the preſent day, of preſerving an enlightened clergy, and of conſtantly cultivating the arts and ſciences under the domination of a government which has long been the enemy of the arts, ſciences, and of Chriſtianity. What literary riches ought not to be contained in this fortunate country, which was an aſylum to the weeping and fugitive ſciences in a time of univerſal perſecution? How much it is to be wiſhed that we had a great number of able workmen to explore this new mine! M. Cirbied, a native of Armenia, has finiſhed a grammar, and is already conſiderably advanced with a dictionary Armenian and French, in order to facilitate our knowledge of the literature of that country."

The hiſtory of Armenia, the authors obſerve, is almoſt unknown in the Weſt, and they propoſe to give a general hiſtory of it, of which the preſent eſſays are only a prelude, from the creation to the preſent time. We fear, however, that this volume will not prepoſſeſs the public in favour of their ſanguine hopes. They commence with "Obſervations on the Aſſyrian Chronology," and after rejecting the age of 403,000 years given to Aſſyria by Diodorus Siculus, and 470,000 by Cicero, and others, they agree with the Armenian hiſtorians:

"1ſt. That the origin of the Aſſyrians amounts to twenty-ſeven centuries before the expedition of Alexander, or about 3000 years before the Chriſtian era: 2d. that Belus was not the firſt Aſſyrian, but only the chief of a new dynaſty which was more diſtinguiſhed than the others. It is in this ſenſe that he ſhould be conſidered as the founder of the Aſſyrian monarchy, becauſe his predeceſſors poſſeſſed but the patriarchal authority, and their juriſdiction was not ſo extenſive. In this manner only can we reconcile facts with dates.

"Belus was a great king, endowed with rare qualities very ſuperior to his age. He maintained a cruel war againſt Haïk, the founder of the Armenian monarchy, and died like an hero in the field of battle, in the year 2350 before the vulgar era. The fame of his exploits, the fables reſpecting him propagated by the Magi, and the credulous ſpirit of poſterity, cauſed him to be ranked among the gods. The Phœnicians adored him under the name of Baal; the Arabians and people on the borders of the Red Sea, under that of Nimrod; the Perſians under the name of Ormezte or Oromezte; the Armenians, Aramezte; the Greeks, Theos; the Egyptians, Saturn. The Babylonians preſerved for him his proper name of Bel. Such is the unanimous teſtimony of the hiſtorians of Armenia, and particularly of a learned patriarch of that country, Ciamcian, who lived at the commencement of the eighth century."

To reconcile the above chronology with that of the Hebrews, the authors are obliged to ſuppoſe that an error of 130 years has crept into the Bible account of the era of the deluge, otherwiſe,

they ſay, it would be impoſſible to make the hiſtory of Aſſyria agree with that event. Such gratuitous ſuppoſitions, to gratify the national vanity of the Armenians, are ſurely much more reprehenſible than the erroneous ſtatements aſcribed to Herodotus. To this father of hiſtory, indeed, they are particularly inimical, although Armenia, even at the preſent day, cannot boaſt of ever having poſſeſſed ſuch a writer. His aſſertion reſpecting the annual debauch of the Armenian women with ſtrangers in their temples, is directly contradicted as a groſs falſehood and malicious calumny. We wiſh, for the honour of human nature, that it were ſo, although the authors mention no facts to diſprove it, and there is nothing in the character of the women of that country, even when Chriſtians, and certainly ſtill leſs ſo when Pagans, to induce us to believe the indignant reproach of the hiſtorian unfounded. The obſervation that the Aſiatics have always been very jealous of their women, is of no conſideration: their ſtatement, however, rectifying an error of the hiſtorian reſpecting the inability of parents to marry their daughters, is more worthy of attention. It appears that "poor parents in Armenia, who had not the means of furniſhing their daughters with bride-clothes and a portion, applied to a magiſtrate appointed for that purpoſe: when they communicated to him their ſtate of indigence, he furniſhed them, at the expence of the government, with the means of having their daughters married. This cuſtom was rigorouſly obſerved in conſequence of a law which preſcribed the ſtate of celibacy." The utility and wiſdom of ſuch an inſtitution muſt be ſelf-evident, and we ſhould have no objection to ſee ſomething ſimilar adopted in this country.

Our authors, in order to obviate the fatigue of hiſtorical and chronological diſcuſſions, preſent us with a chapter which they call a "Hiſtory of the Firſt War." The deſcendants of Xiſutros or Noah, eſtabliſhed in Chaldea, were living peaceably and happily under their patriarchal government, till Belus and Haïk, the ſon of Gatlas, aroſe; the former, determining to make himſelf king of Babylon, intimidated the inhabitants with the apprehenſion of another deluge, unleſs they erected a tower to preſerve themſelves from a ſimilar cataſtrophe; and the latter, jealous of the increaſing power of his rival, made an unſucceſsful effort to oppoſe it. Haïk afterwards retired to his paternal provinces, where he devoted himſelf entirely to the diſciplining his ſubjects, and preparing them for war againſt the King of Babylon, and which war, according to our authors, commenced about the year 2350 before the Chriſtian era, or 4157 years before the preſent period. It terminated in a ſingle battle, in which Belus fell. But as this account is not very conſonant with that given in the Bible, and as it reſts on no cotemporary or even very ancient authority, but merely that of Moſes of Korena, an Armenian monk of the fifth century, its claims to implicit belief are certainly very ſlender.

We

We have here alſo ſome ſuppoſititious accounts of the ſiege of Troy, in which the authors ſtate, as an unqueſtionable fact, that Zarmair, King of Armenia, went to aſſiſt Priam, King of Troy, and that he and Hector, the ſon of Priam, both fell by the hand of Achilles in the ſame day, about the year 1185 before our era. In the ſame manner, it is ſtated, as in ſome other ancient authors, that the Aſſyrian empire, under Sardanapalus or Touos Concoleros, after having exiſted 1607 years, fell by the capture of Nineveh in the year 747 before Chriſt. This empire, extending from the Caſpian ſea to the Perſian gulph, and from Meſopotamia to the eaſtern borders of Perſia near the Indias, contained Media, Perſia, Bactriana, and Babylonia; beſides the tributary ſtates of Armenia, Cappadocia, Phrygia, Egypt, Ethiopia, and ſome other provinces. We have alſo ſome original particulars of the life of Cyrus, who is here made to owe his chief victories to his alliance with Tygrana, King of Armenia. Thoſe who intereſt themſelves in the hiſtory of this warrior may, perhaps, be amuſed by the few fragments here given relative to his education, marriage with the ſiſter of Tygrana, the Armenian King, 560 years before Chriſt, and his ſubſequent eſtabliſhment of the empire of Aſſyria, Babylonia, Media, and Perſia. Moſt of theſe details, however, like thoſe of Xenophon, are *non ad hiſtoriæ fidem ſcriptus*, and their chief, if not their only, merit, is that of developing the evil conſequences of ambition and the dreadful fate of its votaries.

The ſubſequent chapters in this volume relate more immediately to the particular hiſtory of Armenia, which commences by an inquiry into the origin of the Armenians, who, like their language, are traced to antediluvian ages. Here all the ancient writers, whether Greeks, Romans, or Jews, are accuſed of ignorance and miſrepreſentation. Armenia is made a regular monarchy 2352 years before the Chriſtian era; but it is tacitly acknowledged that no authentic particulars of its hiſtory exiſt of an earlier date than two or three centuries before that epoch. The following plauſible reaſons for the preſumed antiquity and civilization of Armenia have been too often urged to be received as hiſtorical evidence.

"The famous expeditions of Haïk and of Belus, of Aram, Ninus, and Semiramis; the durable monuments which the ſovereigns of Aſſyria and Armenia erected; the invention of writing, of engraving, and the working of mines, which are even of a date anterior to the reign of theſe princes; the progreſs of luxury, refinement of taſte, the multiplicity of inſtruments of war and the commodities of life; the eſtabliſhment of religious worſhip, of temples, and of pontiffs, of public ſpectacles, and aſtronomical obſervatories; a variety of mechanical arts, civil and military police, and domeſtic order in families, are evident proofs that in theſe remote ages the Aſiatics were then arrived at the higheſt degree of civilization, when the name even of the Greeks was ſtill unknown."

Reaſoning from vague analogy in this manner, it would be eaſy to prove that the Chineſe, Perſians, or Turks, are more civilized than the people of Europe. To ſuppoſe that nations are civilized juſt in proportion to the number and variety of the luxuries which they poſſeſs, is a groſs error, and directly contrary to truth. All luxuries feed the appetites and paſſions: the firſt ſtep towards true civilization is the ſubjugation of theſe paſſions to the dominion of reaſon. Savages, with their ſkins and painted ornaments, are generally more luxurious than even the moſt pompous of eaſtern princes, and theſe eaſtern princes again ſtill more ſo than the weſtern; civilization, therefore, is not advanced in proportion to the luxurioufneſs of a nation, but in its freedom from that luxurioufneſs; and the moſt civilized people are thoſe who are leaſt addicted to luxuries and the pleaſures of ſenſe. In this manner, which is conſiſtent with all our experience of human nature, we would find that the degree of civilization to which the ancients attained was greatly inferior to that of the moderns. The authors might have perceived this truth ſtrikingly exemplified in the luxury and ſavage barbariſm of their tyrant chief, whoſe conduct every day evinces more and more his progreſs from the ſphere of men to that of the moſt ferocious brutes. In the inſtitutes, alſo, of Valarſace, King of Armenia, who lived about a century before Chriſt, we alſo perceive ſome analogy with thoſe of Buonaparte, whoſe decrees, like thoſe of the Armenian, are occupied with appointments of perſons to put on his crown, his robes, his guards of honour, his officers of the kitchen and bed-chamber, &c. &c.; but nothing like the inſtitutions of Solon and Lycurgus, calculated to inſpire reſpect and admiration in poſterity.

From the preceding pompous hiſtorical details of Armenia, we confeſs that we were no little diſappointed to find ſo few Armenian MSS. or publiſhed works, and that even theſe few do not contain one that may be ſafely ranked among works of unequivocal authority. The following are the names of all the Armenian hiſtorians whoſe writings are here reviewed by our authors.

"Mar-Ibas-Cadina, a native of Syria, and a learned man, well verſed in the Greek, Chaldaic, Armenian and other languages, lived about 150 years before Chriſt. He was the firſt author who reduced the ſcattered annals of Armenia into a hiſtory. Valarſace, King of Armenia, to whom he was ſecretary, ſent him to his brother Arſace, King of Syria and Babylon, in order that he might have permiſſion to examine his royal archives for every thing relative to the hiſtory and antiquities of the noble families of Armenia. This is the only ancient hiſtorian of Armenia, and who has been ſo ſeverely criticiſed by M. Freret.

"Agatangelus wrote the hiſtory of his own time at the beginning of the fourth century: it is chiefly devoted to religious matters among the Pagans. His work was printed in a quarto volume of four hundred and twenty-eight pages at Conſtantinople, in 1709.

"Glag-Zenob,

"GLAG-ZENOB, an abbot of a monaſtery, wrote the hiſtory of his own time in the fourth century; and PUZANT-POSDUS has given a general hiſtory of Armenia from its origin till 890, in ſix books, the two firſt of which are loſt. Both theſe authors works have been printed. GOR-YUN in the fifth century wrote a civil and religious hiſtory of Armenia in his time.

"MOSES of Korena, called the Grammarian, lived in the fifth century, and wrote the hiſtory of Armenia from its origin till the year 440. Several tranſlations of this work have been made; among others a Latin verſion by the Whiſtons, publiſhed in London. (This is the favourite hiſtorian of Meſſrs. Cirbied and Martin, and they endeavour to vindicate the authenticity of his fables.) ELIZEE, a *Vartabied* or doctor of the fifth century; LAZARUS BARPEZI of the ſame period; Dr. THOMAS ARZERUNI, Biſhop JOHN MAMIGONIAN, and ABELKARIB, are authors of particular hiſtories of their country in the ſixth century. ANANIAS CHIRAGAZI, a celebrated aſtronomer and biographer of the ſeventh century, has written memoirs of diſtinguiſhed Armenians, and different works on the calendar. The hiſtorical works of the Patriarch JOHN CATHOLICOS, called *imaſdaſor* or the philoſopher; MESROB EREZ, and STEPHEN ASOLIG, of the tenth century, are ſtill extant. The pathetic work of ARISDACES LASDIVERDZI, of the eleventh century, and the frivolous ones of MATTHEW EREZ of Edeſſa, and GREGORY EREZ, of the twelfth, alſo remain. The chronicler SAMUEL ANEZI and the poet GLAEZI NERESES, called the Graceful, have both left intereſting works on the hiſtory of their country till the thirteenth century. GHIRAGOS CANZAGHESI, VARTAN VANAGAN, the geographer, URBEL, MALAKIA APEGHA, and VAHRAM, are all writers of the thirteenth century. Prince HAYTON, and SEMPAD, of the fourteenth; THOMAS MEZOPAZI of the fifteenth; OHAN-ARAKEL of the ſixteenth, and Dr. ARAKEL and EREMIA-CELEBY of the ſeventeenth century, have alſo produced uſeful works on hiſtory and geography. The latter has written the life of Alexander, the hiſtory of the Ottomans in verſe and proſe, an abridgment of the hiſtory of Armenia, and different geographical treatiſes on the Indias, Perſia, Armenia, and Natolia. His works are in the library of Meſſrs. Abro, Armenians at Smyrna. MICHAEL CIAMCIAN, an Armenian friar of the Convent of Venice, has publiſhed a hiſtory of his country from its origin down to the preſent age, in 3 vols. 4to, printed at Venice in 1784. This author's chief deſign was to make converts of his countrymen to the church of Rome, in which he has been followed by the Marquis JOHN de SERPOS, a native of Conſtantinople, who has given an abridgment of the hiſtory of Armenia in Italian, in 3 vols. 8vo. His work is alſo deſigned to make Catholics of the Armenians, but it likewiſe contains ſome intereſting particulars of the geography, natural hiſtory, and commerce of Armenia."

The above authors are all the Armenian hiſtorians from Noah to the preſent, and yet we ſhould in vain look for a Herodotus, Polybius, Livy, or Tacitus among them. Only a few of them can claim the merit of writing ſmooth ſentences, but none of them aſcends, even in the partial eſtimation of their advocates, to the true dignity of hiſtorians. The principal work of peculiar intereſt

in

in the Armenian tongue, ſeems to be the tranſlation of the Old and New Teſtament, made, according to the authors, by Meſrob, about the year 433, the former from the beſt edition of the Vulgate then to be found, and the latter from the beſt Greek copies at Conſtantinople. At this period the Armenian alphabet is ſaid to have had twenty-ſeven letters without one vowel. Meſrob invented ſeven vowels, and made the alphabet conſiſt of thirty-ſix letters, with which he performed the exiſting tranſlation, that has, we are told, remained unaltered either in word or letter till the preſent day.

It is to be regretted that, in theſe polemical fragments of hiſtory, the authors ſhould have ſo ſtrongly manifeſted a diſpoſition to elevate the particular merits of Armenia ſo far above their juſt ſcale, as it has conſiderably diminiſhed the credit and real value of the original facts which they have now or may in future bring to light. Nevertheleſs, we apprehend all readers of hiſtory will think their time not altogether loſt in reading the preſent volume, which tends to elucidate ſome hitherto imperfectly known facts, and to place others in a new point of view, not diſcreditable to the authenticity of the Hebrew books of the Old Teſtament, nor to the general character of human nature. At the concluſion of this volume, the authors add a remark that ſhould not paſs unnoticed. After ſtating that the laſt Armenian king was of the French family of Luſignan, they obſerve that the Armenian ſpirit of commerce, and their ability in that department in the Eaſt Indies, "are powerful motives for cultivating the acquaintance and eſtabliſhing a connection with the people of that intereſting nation." The object then of this work of our authors, taken in conjunction with the late projects of organizing the Jews, cannot be miſtaken. To eſtabliſh ſpies and money dealers as commercial agents throughout the world, is one of Buonaparte's favourite projects; ſhould he ſucceed, it will only be another proof of the turpitude of men and the imbecility of governments, and not of the profound talents or fortune of the projector.

Du Fluide-Univerſel, de ſon Activité et de l'Utilité de ſes Modifications, &c.

On the Univerſal Fluid, its Activity, and the Utility of its Modifications by Animal Subſtances in the Treatment of Diſeaſes. Addreſſed to the Students who attend the Courſes of all the Branches of Phyſics. Pp. 235, 8vo. Paris, 1806. Imported by Deconchy. 4s 6d.

ANOTHER laboured attempt to revive the doctrine of animal magnetiſm. The author avows himſelf indebted to *Meſmer* for all his leading principles, and exclaims againſt the prejudices and prepoſſeſſions

prepoſſeſſions which rejected the important diſcovery of his maſter. The recent diſcoveries in galvaniſm and electricity, as might have been expected, have contributed to revive this ſcandalous deluſion. In 1802 Buonaparte offered a medal worth 3000 francs (125*l*) every year for the beſt experiments in electricity and galvaniſm; and to the perſon who ſhould make ſuch diſcoveries as Franklin and Volta, the ſum of 60,000 francs (about 2500*l*). Theſe rewards, although very conſiderable in any country, have not been productive of the leaſt advantage to ſcience. Either Buonaparte found another uſe for the money, or the Galvanic Society did not poſſeſs talents ſufficient to make ſuch experiments (we believe both caſes to be the truth), and this pompous decree in favour of the ſciences has yet remained, and is likely to remain, a dead letter, like the many thouſand decrees of the famous Convention. The vain hope of gaining one of theſe intangible medals has ſtimulated the anonymous author of this volume to publiſh his experiments on what he calls the univerſal fluid; and however ridiculous and abſurd it may be, we cannot ſay that the writer manifeſts a greater want of talents than the members of the Galvanic Society have done in their *petite brochure* of ninety or one hundred pages, the reſult of ſeveral years reſearches, in which not *one original* fact is to be found, and which conſiſts of facts and obſervations entirely tranſlated from the diſcoveries of Volta, Mr. Davy, and other Engliſh and German philoſophers! We ſhall tranſlate a few of the author's axioms or preliminary notions of what he is pleaſed to denominate the *univerſal fluid*.

"1. One *fluid* penetrates the ſubſtances of the three kingdoms, the animal, vegetable, and mineral (ſay Meſſrs. Briſſon, Gouſſier, and Marivetz). 2. This fluid may be deſignated under the name of the univerſal fluid. 3. Every ſubſtance in the three kingdoms is organized to receive and modify it in the manner moſt convenient to its life and to its exiſtence. 4. One of the properties of this fluid is to communicate itſelf from one ſubſtance to another of the ſame kingdom. 5. It alſo paſſes from one ſubſtance to another of a different kingdom. 6. Animal ſubſtances modify this fluid with more energy and advantage to the animal, than the vegetable and mineral ſubſtances of the two other kingdoms. 7. The organs modify it in proportion to their tone and their elaſticity. 8. Life, health, and the deſtruction of the animal, depend on the preſence, the energy, and the privation of this fluid. 9. When theſe two eſſential qualities, the tone and elaſticity, exiſt, the mechaniſm of the organs attract and modify the fluid. 10. In this ſtate the animal enjoys health (the human animal is here underſtood). 11. Health loſes its energy, and diſeaſe commences when an obſtruction in the vaſcular ſyſtem conſtrains and pains the organs, whoſe mechaniſm then imperfectly attract the fluid. 12. Diſeaſe takes place and pains are felt when the little fluid attracted is not ſufficient to remove the obſtruction. 13. In this ſtate of the diſeaſe, an addition of the fluid communicated augments the powers of the organical mechaniſm: the ſtruggle of nature againſt the diſeaſe is

eſtabliſhed

eſtabliſhed with greater energy. 14. An animal ſubſtance wholeſome and analogous communicates the fluid to an animal ſubſtance diſeaſed. 15. The nerves make a part of the inſtruments of the mechaniſm of aſpiration of this fluid. 16. They are ſtimulated and irritated when the communication of the fluid is made through mediums not analogous. 17. The mediums not analogous to the animal are the ſubſtances of the mineral kingdom. 18. The electrical machine communicates the fluid through mediums not analogous. 19. It is the ſame with the galvanic apparatus. ——23. The material analogy between animal and animal exiſts independent of all affinity and relation foreign to the matter and to the conſtitution of the organs. 24. Perſons, abſolutely ſtrangers to each other, will feel, at firſt view, the exiſtence of this analogy. 25. A motion of good-will and a ſentiment of preference determine in favour of an individual, of whoſe moral qualities we know nothing. 26. In the planetary ſyſtem in which this globe that we inhabit revolves, the ſun is the mover and regulator of the univerſal fluid. 27. The reſervoir of this fluid is the earth."

The author continues his axioms till the 80th number; but they contain only details of the known operations of the electric fluid expreſſed in a dogmatic jargon, without either novelty or originality. Many of the above propoſitions are very common truiſms, others are doubtful, and ſome extremely riſible, conſidered as the enunciation of phyſical phenomena. Of the latter kind are the 24th and 25th, which are not phyſical principles or depending on any fluid, but metaphyſical ones, (as Lavater has obſerved long before this writer) the reſult of the aſſociation of ideas.

The application of the electric and galvanic apparatus is next conſidered by our author; and he gives an explanation of *Meſmer*'s magnetical troughs, which were to cure all diſeaſes. *Somnambuliſm*, however, is the favourite topic of this writer, and his experiments to animalize this univerſal fluid. He cannot determine, indeed, whether ſomnambuliſm was the diſcovery of Meſmer or his pupils, but he treats it as one of the moſt important inventions in the annals of man, and contends that the doctors ſhould be the adminiſtrators of the tranſmiſſion of the univerſal fluid by this means. It appears that his ſyſtem is ſomewhat ſimilar to that practiſed by the late De Mayneduc in this country, and that, to communicate this univerſal fluid, he has recourſe to groſsly indelicate manuduction. The following ſentences are curious from ſuch a profeſſor.

"The enemies of *ſomnambuliſm* exclaim, that all theſe pretended wonders are but impoſtures, the ſport of delirious imaginations, the intrigues of ſilly mean women, the frauds of intriguers. But they examine nothing. The partiſans of the new doctrine preſerve ſilence, and take the part of not provoking injuries, which are not reaſons, and of appealing to time, which in wearing out many things eſtabliſhes others.

"The practice, however, of this new ſyſtem, was condemned before the tribunal of decency and good manners. Although, in this reſpect, there

was

was no ſolemn judgment, yet modeſty, awake to its rights, manifeſted its repugnance. Few perſons after this would expoſe themſelves to be conſidered as abuſing decorum, or to be actors in ſcenes where they were expoſed to any danger. The *reproach contained* in this *accuſation is not without foundation;* but it is applicable to the ſittings at the *magnetic troughs (baquets)*. Women in *criſes*, abandoned to convulſive fits, agitating and rolling themſelves on mattreſſes, did not preſent a very pure picture of public decorum."

It is in vain the author endeavours to defend this infamous impoſture, which is only deſigned to pamper and ſtimulate the moſt brutal appetites. The deluſions of Parkiniſm and other popular remedies for diſeaſes are innocent ſo far as relates to decorum and modeſty; the reverſe is the caſe in the uſe of this univerſal fluid and ſomnambuliſm. The whole, indeed, of the author's experiments in cauſing ſleep and operating on his *ſomnambuli*, have been performed on *femelettes*, vulgar, ſilly women labouring under amenorrhœa, when their general debility was ſuch as to make them both extremely ſuſceptible of the power of electricity, and ready to believe in the efficacy of any ridiculous manœuvres which an artful man might propoſe.

It appears, indeed, not only from the obſervations on this remedy in the volume before us, but alſo by the French journals, that the doctors of Lyons (the Lampſacus of France), as well as thoſe of Geneva, had made ſome experiments on a ſomnambulo in the courſe of 1806, and that they believed in its efficacy, whilſt the medical profeſſors of Paris treated it with a juſt contempt. Still, however, it has a few votaries, although, according to our author, it is only uſeful in caſes of obſtruction, and even then the difficulties attending its adminiſtration (the phyſician being obliged to ſit at his patient's ſide the greater part of the day) ſeem inſuperable. Other cauſes, indeed, might be aſſigned for the zeal of its partizans, but as they are only fit for the minds of Frenchmen, it is proper they ſhould remain there.

Upon the whole, we do not apprehend that ſomnambuliſm, or the effects of the univerſal fluid, are likely to excite much attention in this country, as the volume before us diſplays the true ſpirit of charlataniſm, by claiming belief without aſſigning either cauſes, or means of producing, the effects here related. The author, indeed, has taken ſufficient care that none of his readers ſhall be able to uſe this ſuppoſed remedy from the inſtructions contained in this work.

Tableau Méthodique des Eſpèces Minerales.

A Syſtematical View of the Mineral Species, preſenting a complete Series of their Characters, and the Nomenclature of their Varieties: extracted from Mr. Haüy's Treatiſe on Mineralogy,

and

and augmented by the New Diſcoveries: to which are added, an Indication of the Habits or Bearings (Giſmens) of every Species, and an abridged Deſcription of the Collection of Minerals in the Muſeum of Natural Hiſtory. By J. A. H. Lucas, Jun., Aſſiſtant Keeper of the Galleries of the Muſeum of Natural Hiſtory. *Part the Firſt. Printed with the Approbation of the Adminiſtrative Aſſembly of the Profeſſors at the Muſeum.* Pp. 410, 8vo. Paris, 1806. Imported by Deconchy. 12s.

ONE of the greateſt obſtacles to the general reception of any ſcientific ſyſtem, is that of its being conveyed in many new and unuſual terms. It is but a very ſmall number even of profeſſed philoſophers, that can deliberately ſit down and commence the ſtudy of any ſcience, the principles of which are unfolded by words with which the mind cannot immediately aſſociate the correſponding ideas, and which muſt be learned in the ſame manner as the grammar of a foreign or dead language. It is to this cauſe muſt be principally aſcribed the ſlow progreſs of M. Haüy's ſyſtem of cryſtallography, and his arrangement of the mineral ſpecies, of which it forms the baſis. The ſubject, it muſt be confeſſed, is in itſelf naturally difficult and abſtruſe; and the preſent neglected ſtate of mathematical knowledge contributed no little to render M. Haüy's geometry highly alarming to the modern foppery of ſcience. Neverthelefs, the numbers who have ſubmitted to the labour of perfectly comprehending the author's principles are far from being inconſiderable; and perhaps we may venture to add, that not one of thoſe have reaſon to complain of miſapplying their time, or to regret that they have not acquired more accurate phyſical knowledge than they otherwiſe could have attained. This fact will doubtleſs tend to render it more permanent; and experience ſhews us, as in the caſe of the ſexual ſyſtem of Linnæus, that if a barbarous and uncouth language at firſt retards the progreſs of a ſyſtem, it ultimately contributes in a ſtill higher degree to its permanency, and men adhere to it not ſo much from a conviction of its ſuperiority as from the actual familiarity of its language and the difficulty of ſuperſeding it by a more correct and philoſophical arrangement and nomenclature. The number of vain and abſurd ſyſtems which have lately appeared in France has alſo ſubjected the preſent to a temporary ſuſpicion and contempt, as if of a ſimilar character.

The work of M. Haüy, however, has another obſtacle to encounter, that of the rival ſyſtem of Werner. The latter, it muſt be confeſſed, is a formidable antagoniſt; not from its great depth of ſcientific reſearch, for to this it does not pretend, but from its greater facility of acquiſition, from its vulgar nomenclature, and, above all, from its being peculiarly adapted to faſhionable philoſophers who may thence become eaſily acquainted with the appellations

pellations of a few ſtones, with names which ſuperficial minds may think conſtitute a knowledge of ſcience, but which, in fact, often convey no determinate ideas, and when they do, they miſrepreſent even the external characters of the objects deſignated. As an inſtance of the latter circumſtance, we might mention the ſulphat of ſtrontian, which Mr. Werner has thought proper to denominate *celeſtine, i. e.* ſky-blue, although, even according to his own deſcription, but very few varieties of it poſſeſs this colour, and by far the greater part is either a bright or a yellowiſh white, and not *blue*, as its name imports. This, however, is but one of the numerous inſtances that might be given of the abſolutely falſe ideas inculcated by the Wernerian nomenclature founded on *external characters*; and on which a ſyſtem has been erected not only of mineralogy, but alſo of geology, which, like moſt other abſurd or unfounded ſyſtems, can boaſt of its numerous and enthuſiaſtic followers, eſpecially among thoſe ſuperficial amateurs of the natural ſciences who have no previous knowledge of chemiſtry. The Wernerians, indeed, openly avow their ignorance and their contempt of all chemical ſcience, and build their puerile ſyſtem entirely on the *external* appearances of the ſubſtances under conſideration, although it were juſt as wiſe for a phyſician to exult in his total ignorance of the materia medica, or a ſurgeon of anatomy, as a mineralogiſt of chemical analyſis.

But, leaving the ſyſtem of Werner, and the abortive attempt made by a northern profeſſor to familiariſe it to Engliſh mineralogiſts, we willingly turn to the preſent work, which was certainly very much wanted, as well in France as in other countries, to diſſeminate in a more portable form the general principles and method propoſed by M. Haüy. This firſt part of M. Lucas's work conſiſts of an abridged expoſition of Haüy's treatiſe; a view of the phyſical, geometrical, and chemical characters employed to diſcover mineral ſubſtances; the names of the principles compoſing minerals, and the diſtribution of the latter into claſſes, orders, genera, and ſpecies. Theſe are followed by an indication of the characters proper to each ſpecies, and a nomenclature of the varieties of forms, whether determinable, indeterminable, or imitative, which the ſame ſpecies is capable of offering.

"All this firſt part," ſays M. Lucas, "is faithfully extracted from the Treatiſe on Mineralogy by M. Haüy, of which it preſents a ſuccinct analyſis, and forms what I call a ſyſtematic view of the mineral ſpecies (*Tableau Méthodique des Eſpèces Minerales*). In an appendix, under the title of *Additions* and *Corrections*, I have united all the knowledge acquired and obſervations made by the profeſſor (Haüy) and other mineralogiſts, ſince the firſt publication of the original work to the preſent day. Theſe additions are followed by a view of the cryſtalline forms of mineral ſubſtances, and a deſcription of the order in which the minerals are arranged in the galleries of the Muſeum of Natural Hiſtory. The ſecond part is

to

to be particularly devoted to the general hiſtory of the mineral ſpecies, and a deſcription of the moſt remarkable ſpecimens in the collection of the Muſeum. It will alſo preſent the ſynonyma of the old French and German names under which the ſame mineral ſubſtances have been known. What I have particularly aimed at, is to give preciſe information on the ſituation or manner of exiſtence of minerals in the boſom of the earth, and to notice the matter which accompanies them, or ſerves to ſupport them."

As M. Haüy's method is ſtill very imperfectly known in this country, we ſhall preſent our readers with the preſent brief expoſition of it. The author being a pupil of M. Haüy, who has alſo reviſed this volume, we may conclude that this view is correct and agreeable to the original deſigns of the profeſſor.

"The direct object of the work of M. Haüy on cryſtallography is to unite together, in the reſults of a mathematical theory, whoſe data are founded on obſervation, the varieties of regular forms which belong to each mineral ſpecies. To this end the author determines, from the reſult of mechanical diviſion, the primitive form or nucleus of minerals; and in ſubmitting to calculation the laws, according to which the lamina applied to the nucleus decreaſe, by the ſubtraction of one or more ranges of molecules, he obtains all the ſecondary forms which belong to any mineral under conſideration.

"This theory, at the ſame time that it ſerves to explain the variation of forms of which the ſame ſubſtance is ſuſceptible, furniſhes the moſt advantageous means of methodically deſcribing theſe forms, from their relation to one another and to the primitive form, and of characterizing them by the value of their angles, without which their deſcription is neceſſarily vague and inſufficient. But it is not confined to offering the beſt deſcriptive method, relative to the moſt important branch of mineralogy; it extends its influence to the whole ſcience in giving a ſolid baſis to the claſſification of the mineral ſpecies. M. Haüy defines the word ſpecies, in mineralogy, to ſignify 'a collection of bodies whoſe integral molecules are ſimilar, and of the ſame compoſition.' According to his ideas, minerals have at once a geometrical and a chemical limit or *terminus:* the one conſiſts in the invariable form of the integral molecule, and the other in the compoſition of the ſame molecule. M. Haüy prefers employing the firſt of theſe limits for the determination of the ſpecies, as minerals in general being more or leſs mixed with heterogeneous matter, it often happens that the reſults of an analyſis repreſent but imperfectly the chemical limit or terminus, whilſt the mechanical diviſion gives conſtantly the ſame form of molecule, without the leaſt variation. But, a ſtill ſtronger reaſon in favour of the preference given to the geometrical *terminus*, is that the mineralogiſt is an obſerver of nature, and that, in the order of the means which he employs to attain his object, the firſt rank ought to be given to thoſe which are the moſt acceſſible, the moſt palpable, and the moſt immediate. It is therefore eaſy to conceive how much chemiſtry in this reſpect yields to geometry, which confines itſelf to the diviſion of a cryſtal, to determine the form of a molecule which, indeed, eſcapes the eyes by its ſmallneſs, but which may

be

be deſigned, imitated in wood, or otherwiſe repreſented even in the fragments taken from a cryſtal, by the aid of an operation purely mechanical. In ſupport of this method, it is obſerved that the ſpecific characters in zoology are taken from the mechaniſm of the animal economy, and the facts which reſult from comparative anatomy.

"When the integral molecule belongs excluſively to a determined combination of the compoſing principles, it is ſufficient alone to diſtinguiſh, without any equivocation, the relative ſpecies of this combination. But there exiſt forms of molecules which are common to ſeveral different ſpecies, and until the preſent period theſe forms were among thoſe which have a particular character of ſymmetry and regularity, and which were like models with reſpect to other forms. In this caſe, it is only neceſſary to aſſociate another character to that which is taken from the ſtructure, in order to determine the ſpecies under conſideration. Thus, the property of diſſolving in water, added to the cubical form, determines the muriat of ſoda; join to the ſame form the property of becoming electric by heat, and you ſhall have a borat of magneſia. The type of the ſpecies once determined, it is eaſy to mark the connection of the varieties of cryſtallization which belong to the ſame ſubſtance, in aſſuring ones ſelf, by means of the theory of decrements, that all their forms, even thoſe which do not retain any trace of the primitive form, are cloſely allied with it*. With reſpect to varieties in fibrous, granulated or compact maſſes, in which the type ſtill exiſts, indeed, but without being recognizable, their determination depends on the phyſical or chemical properties of the bodies, ſuch as the hardneſs eſtimated from certain terms of compariſon, the ſpecific gravity aſcertained by means of an inſtrument which gives it with ſufficient preciſion, the electricity, action of the acids, of fire, &c. &c. Theſe qualities which, in cryſtals whoſe ſubſtance is commonly more homogeneous, riſe, as it were, to their true ſtation, and continue to exiſt even when the imprint of the molecule is effaced; and as the alterations which they experience are ſufficiently ſlight, they may ſtill ſerve to characterize the bodies poſſeſſing them. As to the genera and ſuperior diviſions, M. Haüy has eſtabliſhed them on the conſtituent principles or chemical properties common to all the ſubſtances comprehended in the ſame diviſion.

"This method differs from others, in eſtabliſhing nothing arbitrarily, and it is originally founded on the reſult of laws to which the moſt perfect minerals are ſubjected in their formation. It has the character of a true ſyſtem, which ought to be ſuch that all thoſe who will apply its principles may attain the ſame reſults, and agree with each other on the number and diſtinction of the ſpecies. If it undergoes modifications, they muſt ariſe either from diſcoveries which will enrich the ſcience with new ſpecies, or from a more exact application of its principles than the ſubjects in the hands of the author permitted him to make."

---

* M. Lucas obſerves in a note, that the ſtudy which conſiſts in the application of geometry concerns only the author of the ſyſtem, but that others may verify, by means of the *gonyometre*, the angles which have been determined by calculation. This remark obviates an objection to this method founded on the neceſſity of being an expert geometrician, and leaves it open to the commoneſt capacity.

The above particulars convey a comprehenſive view of the fundamental principles of this ſyſtem, which in what relates to cryſtallography is unqueſtionably founded on a truly ſcientific and permanent baſis. To the mineralogical claſſification we regret that we cannot yet attribute an equal degree of merit. Many ſerious objections might be urged againſt it, and among others that of having ſo many appendixes, and of not including neither primary nor ſecondary rocks, and numerous common minerals. That it is ſuſceptible of conſiderable improvements, however, the *additions* and *corrections* here communicated under the inſpection of the author, ſufficiently prove. We ſhall notice the more important alterations in the order of the claſſification.

The firſt claſs has experienced a new diviſion and definition. It originally conſiſted of "acidifiable ſubſtances compoſed of an acid united to an earth or an alkali, and ſometimes to both." The new definition is "acidifiable ſubſtances compoſed of an acid, whether free or united to one or more earths, or to an alkali, and ſometimes to the one and the other." "This claſs," ſays M. Lucas, "is now divided into four orders; the firſt, being newly eſtabliſhed, comprehends the *free acidifiable ſubſtances;* the ſecond, the *earthy acidifiable ſubſtances;* the third, the *alkaline acidifiable ſubſtances;* and the fourth, *alkalino-terreous acidifiable ſubſtances.*" The firſt order conſiſts of two ſpecies, the ſulphuric and boracic acids. Of all the acids, no more than theſe two are found pure or detached in a ſtate of nature, of courſe they are the only ones which can properly belong to mineralogy. The ſecond order is alſo formed into two diviſions; "acidifiable ſubſtances of a ſimple baſe; and acidifiable ſubſtances of a double baſe." The former of theſe diviſions embraces carbonat of lime, of which M. Haüy, ſince the publication of his treatiſe, has "determined, deſcribed and deſigned thirteen varieties of new forms in this ſpecies." This number added to ſixty formerly deſcribed makes the number of the varieties of carbonat of lime amount to ſeventy-three with thirty-two ſub-varieties, beſides ſix ſub-ſpecies (one of which, aluminous carbonat, has been ſuppreſſed, and pearly carbonat added), containing eighteen varieties and ſub-varieties. Of this ſpecies and its ſub-ſpecies there are now one hundred and twenty-three diſtinct ſpecimens deſcribed by M. Haüy. If to theſe we add the phoſphats, fluats, ſulphats, nitrats and arſeniats of lime, we ſhall then be acquainted with the mineralogical characters of one hundred and ſeventy-five different combinations of lime, all of which, with the exception of two varieties, the primitive and amorphous magneſian carbonats, are more or leſs advantageous to vegetation, and uſeful as manures. Mr. Jameſon in his German-Engliſh ſyſtem of mineralogy has only deſcribed thirty-eight ſpecies of lime.

It appears from M. Haüy's diſcoveries that Werner's *Apatit* (the

(the phoſpholite of Kirwan) and his *ſpargelſtein* (aſparagus ſtone) are only two names for the ſame ſubſtance, the unibinary phoſphat of lime of the cryſtallographer. This is another proof of the errors and confuſion that muſt ever attend a ſyſtem which gives names and diſtinctions to mineral ſubſtances without previouſly ſubmitting them to chemical analyſis or ſome other proceſs, ſuch as the admeaſurement of their cryſtals, to aſcertain their inherent qualities. M. Haüy has alſo arranged in his ſyſtem two ſubſtances which under the German names of *ſchaumerde* (foaming earth), the ſilvery chalk of Kirwan, and *ſchiefer ſpath* (ſlate ſpar), the Argentine of Kirwan, he had placed in his firſt appendix. Theſe two ſubſtances now form a ſub-ſpecies which the author denominates pearly carbonate of lime. Vauquelin analyſed the former of theſe minerals, and found it to conſiſt almoſt entirely of carbonat of lime united to a ſmall portion of a matter, which he called *talcky* (or reſembling talc), that gave it a foliated texture and pearly aſpect. The ſubſtance which Brochaut and other Wernerians has denominated native magneſia, and "which," ſays M. Lucas, "according to the analyſis of Dr. Mitchel, a learned Engliſh mineralogiſt, to whom we are indebted for its diſcovery, contains only magneſia and carbonic acid in nearly equal portions, is for M. Haüy a pure carbonat of magneſia. When he ſhall have determined its characters according to his method, the ſiliceous carbonat of magneſia, a mineral ſubſtance found at Caſtella-Monte in Piedmont, and analyſed by Guyton, who makes it conſiſt of magneſia 26.3, carbonic acid 46, ſilex 14.2, water 12, iron and loſs 1.5, that now repreſents a ſpecies, will then be only a ſub-ſpecies of the carbonat of magneſia."

The author has here collected a conſiderable maſs of intereſting information in theſe additions and corrections to M. Haüy's original treatiſe, which does credit both to his induſtry and his talents. The topaz, which has hitherto been conſidered as containing only earthy matter, and when formerly analyzed by Vauquelin yielded but 31 ſilex and 68 alumin, is now announced by M. Klaproth to M. Haüy as a ſaline ſubſtance, which the latter has denominated aluminous fluat of ſilex. Vauquelin, in a recent analyſis, found the topaz of Saxony to contain 30 ſilex, 50 alumin, and from 18 to 20 fluoric acid. "We ſhall therefore be forced in future," obſerves this chemiſt, "to conſider the topazes as ſaline ſubſtances; and we will not unqueſtionably regard, without ſome degree of ſurprize, a combination, in which ſo much fluoric acid enters, that preſents ſuch a great hardneſs and infuſibility, eſpecially when we reflect that all the other known combinations of fluoric acid are ſo tender and fuſible." It is indeed extremely probable that the fluoric acid performs a much more important part than chemiſts or mineralogiſts have yet ſuſpected, and that it forms a conſtituent of almoſt all the precious ſtones in greater or leſs pro-

portions. The pycnite contains 5.8 of fluoric acid, and the hydrargillite, analyzed laſt year by Mr. Davy, doubtleſs owes its durability to a ſmall portion of this acid, which the experimentaliſt could not diſtinctly recognize.

M. Haüy has deſcribed and determined the cryſtallization of two varieties of this unique ſpecies, the *octoſexdecimal*, and the *perioctahedre* with a *ſexdecimal ſummit*, of the aluminous fluat of ſilex. The examination of theſe cryſtals of topaz has tended to confirm the following obſervation, "that in the minerals ſuſceptible of becoming electric by heat, the ſecondary forms always deviate from the rules of ſymmetry, at the ſame time that the two ſummits each acquire a contrary electricity. The ſecond variety preſented a new electrical phenomenon, which has conſiderable affinity with that which the magnets preſent that have conſequent points. This is another trait of reſemblance, ſays the author, between the phenomena produced by magnetiſm and thoſe which the bodies that become electric by heat particularly evince, and in which the law of electrical denſities has ſo perfect an analogy with that which the magnetic denſities follow in a magnetical bar."

Electricity being a favourite ſtudy with the author, he has made more experiments on minerals in this way than perhaps any other mineralogiſt. The following ſtatement will ſhew that the metals not only acquire different modifications of electricity, but alſo acquire it in different degrees.

"*Metals which acquire the vitreous electricity.* Silver native or caſt, lead do. copper do. oligiſte iron, caſt zinc (ſtrongly), and biſmuth native or caſt.——*Metals which acquire the reſinous electricity.* Native or caſt platina, native or caſt gold, antimonial ſilver, ſulphuret of ſilver (ſtrongly), ſulphuret of lead, caſt nickel, pyritous copper (ſtrongly), gray copper (ſtrongly), ſulphuret of copper (ſtrongly), oxydule of iron, ſulphuret of iron, caſt tin, arſenical cobalt, grey cobalt, native or fuſed antimony, ſulphuret of antimony, and native tellurium."

The important alterations and additions, which, from the preſent volume, it appears that M. Haüy has made ſince the publication of his treatiſe, induce us to wiſh that he may ſoon favour the world with a ſecond edition. This is the more to be deſired, as he is now, although active and vigorous from a temperate and virtuous life, in his 74th year; and, ſince the death of Lalande, is almoſt the only ſurviving philoſopher of a better age in France. His ſucceſsful labours in educating the blind have ſhed a luſtre on his uſeful life, as well as his intereſting reſearches in the phyſical ſciences. To the latter, indeed, he is daily contributing; and he is now about changing the expreſſion of the ſpecific characters in the ſecond claſs of minerals, the ſecond order of which will be divided into two ſections, the one comprehending "earthy ſubſtances which include potaſh," the other "earthy ſubſtances united

to

to ſoda." The new definition of the firſt appendix* alſo inſpires a hope that, with the progreſs of knowledge, M. Haüy's arrangement will become more ſimple and more general, ſo as eventually to embrace every ſubſtance in the mineral kingdom. This appendix now contains only twenty-ſeven or rather twenty-five diſtinct minerals; which are defined, "ſubſtances on the greater part of which obſervations are ſtill to be made before aſſigning them places in the ſyſtem."

Notwithſtanding the general ſuperiority of this ſyſtem to that of Werner, it is much to be wiſhed, for the intereſt of ſcience, that the method of deſcribing the external characters and general habits of minerals propoſed by the latter ſhould alſo be adopted, as it is neceſſary that the mineralogical traveller ſhould be in poſſeſſion of ſome general obſervations that might ſuperſede the neceſſity of carrying either the chemiſt's blow-pipe or the cryſtallographer's *gonyometre*. It is the part of wiſdom and ſound philoſophy to appropriate the good and reject the worthleſs. He who is influenced only by truly ſcientific principles will neither be the fanatical devotee of Werner, nor the geometrical mechanic of Haüy. The ſyſtem of Werner, ſupported by traditional prejudices, is ſuperficial, deluſive, and in the higheſt degree calculated to flatter weak or uninformed minds with the vanity of ſcience, which they do not poſſeſs, to arreſt the always ſlow progreſs of profound knowledge and true philoſophy, and to diſſeminate a ſpirit of ſcioliſm diſgraceful to this or any other age. The method of Haüy, on the other hand, is admirably adapted to the uſe of chemiſts and other philoſophers, but it is too abſtract and too difficult ever to become a familiar guide to the ſcience of mineralogy. The volume before us, indeed, had the editor always ſuppoſed his readers unacquainted with the treatiſe of his maſter, might have ſerved as an introduction to the parent work. As a ſpecimen of M. Lucas's *Tableau*, we ſhall tranſlate his deſcription of a ſpecies not known to M. Haüy when he publiſhed his treatiſe.

"PHOSPHAT OF MANGANESE.

CHARACTERS.

Eſſential character.

Reddiſh; ſoluble in nitric acid.

Phyſical character.

Spec. grav. 3.8979; that of the blackiſh variety is 3.4309——— 3.655, according to Vauquelin.

"VARIETIES.

FORMS.

1.—Laminar

2.—Amorphous

Colours.

1.—Reddiſh brown

2.—Blackiſh brown

Tranſparency.

—Tranſlucid.

"*Hardneſs.* Slightly ſcratching glaſs; brittle under the hammer, and eaſily ground.

* The editor of this volume introduces a fifth appendix, in which the atmoſpherical ſtones are placed under the head of *Bolides*. It cannot, indeed, be expected that the nature of theſe ſtones ſhould yet be ſufficiently known to admit of their claſſification.

" *Colour.* Reddiſh or blackiſh brown.
" *Duſt.* Yellowiſh grey or greyiſh.
" *Aſpect of the ſurface.* Shining.
" *Impreſſion on the feeling.* Soft to the touch.
" *Electricity.* Reſinous by friction, being inſulated.

" GEOMETRICAL CHARACTER.

" *Preſumed primitive form.* A rectangle parallelopiped, and perhaps a cube according to M. Haüy.
" *Structure.* Laminous, brilliant.

" CHEMICAL CHARACTER.

" Eaſily fuſible in black enamel, by the fire of the blow-pipe; wholly ſoluble and without effervescence in the nitric acid, in a time more or leſs between twenty-four and thirty-ſix hours. It ſpeedily diſſolves with heat in muriatic acid.

" *Analyſis* by Vauquelin. Oxyde of maganeſe 42, oxyde of iron 31, phoſphoric acid 27 = 100.

" We owe the diſcovery of this mineral ſubſtance to Citizen Alluau, director of the porcelain manufactory at Limoges, and to Vauquelin the determination of its ſpecies. The latter chemiſt, in concluding a memoir of his experiments, declared that 'this mineral ſhould henceforth form a diſtinct ſpecies in the mineralogical ſyſtem, either in the iron genus or the manganeſe genus.' The reſult of his analyſis, preſenting manganeſe as the moſt abundant principle, was ſufficient to aſſign it a place in this genus. But now, that an analyſis made of ſpecimens coming from the ſame place, by Citizen Darcet (ſon of the celebrated chemiſt of that name, who purſues with honour the ſame courſe which his father adorned), has ſhewn us that they are almoſt entirely compoſed of oxyde of manganeſe and phoſphoric acid; and that, beſides their particular properties, they have the greateſt analogy with thoſe which Vauquelin noticed in the mixture of phoſphat of iron and phoſphat of manganeſe. It ſhould therefore no longer remain doubtful, and mineralogy enjoys the acquiſition of a new ſpecies in the genus of manganeſe."

In this firſt part of M. Lucas's " Table of the mineral ſpecies" he has added twenty-five new ſpecies, the integral molecule of which has been determined by M. Haüy ſince the publication of his treatiſe; and the whole volume contains the mineralogical, chemical and geometrical deſcription of four hundred and ſixty-two different ſpecies, which are ſufficient to recommend it to the attention of naturaliſts, and eſpecially to thoſe who have not reſolution or time to ſtudy the original work, or to enter into mathematical calculations.

MISCELLANEOUS.

A NEW EDITION of the UTI POSSIDETIS and STATUS QUO,

WITH NOTES IN PLAIN ENGLISH,

Critical, Political, Satirical, Explanatory, and Illuſtrative,

BY THE EDITOR.

YE Miniſters of Britain's State
Form'd of *all talent*, good and great,

Like

Like Grotius vers'd in treaties,
What though *abroad* ye marr'd the ſcene,
Tell us what 'tis *at home* you mean
By th' Uti poſſidetis.

Is it that you poſſeſs the ſtore
Of merit that you had before
You took the public duty?
If that be all the praiſe you want,
The Oppoſition Bench will grant
Your poſſidetis uti.

But if we judge by what is paſt,
Say how your merit's to be claſs'd,
Where worth's, where wiſdom's ſeat is
Made up of ſtrange diſcordant parts:
None, "but the Searcher of all hearts,"
Can tell quid poſſidetis.

Was patriot Virtue erſt your guide,
Or did ye liſt on Faction's ſide,
And plead her cauſe?—ſiletis!
Maidſtone's and Newgate's rolls have nam'd
The patriot Whigs for whom ye claim'd
The uti poſſidetis.

United now in Friendſhip's bands,
What Principle connects your hands?

"*What though* abroad," &c.] Surely the *talent* of negociation was never more fully exemplified, than on the memorable occaſion here alluded to; whether we refer to the *origin*, mark the *progreſs*, or trace the *reſult*, of the *experiment*. The whole, indeed, was a *coup de maitre*, the inventor and managers of which merited a *coup de grace*.

"*Made up of ſtrange diſcordant parts.*"] The Bard is wrong to make this diſcordancy, diſcrepetancy, incongruity, call it what he will, a ſubject for cenſure or complaint. Nothing is more eaſy than to prove that a Miniſtry ſo compoſed was more likely to eſtabliſh and to promote *truth* than any other body of political men, the two Houſes of Parliament, of *courſe*, being excepted, with all due reverence; for is it not an acknowledged fact, that from the colliſion of oppoſite ſentiments the ſparks of truth will elicit? And ſurely nothing could be *more* oppoſite than the *flint* of GRENVILLE and the *ſtone* of GREY, from the colliſion of which elicited thoſe ſparks, which diſplayed them both in their *true* colours, and flaſhed conviction on the eyes of their inſulted Sovereign, and of an indignant people.

"*Maidſtone's and Newgate's Rolls have nam'd.*"] It has been often obſerved that a certain deſcription of dealers in fiction, vulgarly denominated *Lyars*, ought to have good memories; now, as "the ſoul of poetry is *fiction*," the ſame qualification is, of courſe, neceſſary for *Poets*. And, ſurely, never did any Bard poſſeſs it in a greater degree, than the Bard whoſe brilliant effuſions now call for the exerciſe of our *annotatory* talents. What a vile retentive memory, and what an inveterate diſpoſition, too, muſt he have, thus to revive the records of the Old Bailey, and to re-animate, as it were, the political aſhes of thoſe Patriot Whigs, Hardy, Tooke, O'Coigley, O'Connor, and Co.! Your

Your Union's baſis ſhow:
Is it the Treaſury's Roſy Bed?
Or is it—that ye view with dread
Your wretched Status quo?

If on Finance you build your fame,
To Pitt's account transfer your claim,
To him—its ſtate debetis:
Laſt year, a woeful tale ye feign'd
Of "Waſted funds, reſources drain'd,
A bankrupt poſſidetis."

Courted by Fox in language ſweet,
Could Benevent refuſe to treat?
Politeneſs would compel him:
'Tis ſtrange that Peace ſhould look ſo queerly
On men who fraterniz'd ſo dearly
At Paris ante Bellum.

Though

"*Your wretched ſtatus quo.*"] If there be any one ſpecies of malevolence more reprehenſible than another, it is that which recalls to a man's recollection his priſtine ſituation; for inſtance, to remind a *Right Honourable* of the dexterity with which he uncorked the bottles at the ſide-board of his maſter; a *Colonel*, of the grace which he diſplayed in the removal of his miſtreſs's dirty plate; to remind *Sir Matthew* of the tavern-bell; *Sir John* of his fiſh-ſtall; or *my Lady* of her waſh-tub; is the acme of poetical ſpite, and ought not to be endured in a Chriſtian land. To recall to the recollection of Grey, Sheridan, Fitzpatrick, and their hungry followers, the barren wilds of oppoſition, when they were fattening on the rich paſtures of power, was an act of cruelty, more worthy a dull proſer than a lively poet. But it was all "proud ſpite and burning envy;" and we hope, ſince the tables are turned, and thoſe *ſtateſmen* now poſſeſs more wit than money, that they will retort upon the poet.

"*Waſted funds, reſources drain'd.*"] We recollect, ſome years ago, a pantomime which appeared on the theatre of Mr. Sheridan, who was not then too proud, ſoit dit en paſſant, "gaudere ſui plauſiſque theatri," in which Harlequin poſſeſſed a magic ſword, which had the power, on being touched, to make all perſons preſent ſpeak the truth. Now, we ſuſpect that Lord HENY PETTY was the political Harlequin (and no Harlequin, ſince the days of *Rich*, ever danced better) who enjoyed the power of making the late Cabinet ſpeak truth. For, when they firſt came into place, nothing but bankruptcy ſtared them in the face; all was ruin and deſolation around us: but his little Lordſhip had not been Chancellor of the Exchequer many months, before, preſto! the whole ſcene was changed;—meaſures inexhauſtible, plenty, and proſperity, beamed in every eye, and flowed from every tongue. Thiſtles were converted into roſes, *Fox* ſlept, Sheridan *paid*, Lawrence *friſked*, and Fitzpatrick *moralized*.

"*At Paris ante Bellum.*"] The Prince of Benevento, alias the apoſtate Talleyrand, deformed in body, but ſtill more deformed in mind, enjoyed the ſweet language of his guardian friend; to whom he gave the fraternal hug on his laſt viſit to Paris, whither he repaired to pay his adoration

tion

Though favour'd Yarmouth might be coax'd,
Fox was too cunning to be hoax'd;
Maitland a Scot diſcreet is:
From ſuch Negociators ſay
How could your Baſis ſlip away,
Your uti poſſidetis?

When PITT's good genius bleſs'd the land,
No fond regard for Talleyrand
Mix'd with his country's duty:
He—for his Sovereign and the Nation
Reſerv'd his high conſideration,
Nor would have left—*to Implication*
Our poſſidetis uti.

Allied to Pitt in early day,
Grenville! the People mark'd your way,
And deem'd you—his Achates;
With him your patriot ardour fled,
But left *one* Maxim in its ſtead,
The ut poſſideatis.

To

---

tion at the ſhrine of Napoleone. But the *invention* of Fox in deviſing the means of opening a negociation entitles him to a high rank in the liſt of diplomatic ſages. The pretty ſtory, of an aſſaſſin repairing to the *friend* of the object whom he intended to murder; the poetical epiſtle to Talleyrand, in which the horrors of aſſaſſination are finely pourtrayed; the billing and cooing of the political doves; all was ſo tranſcendently exquiſite, as to excite the enthuſiaſtic admiration of the revolutionary *cognoſcenti*, and to exhibit a moſt delightful contraſt to the forbidding manners and ſurly language of a GRENVILLE, in formerly reſiſting the approaches which his new colleague was ſo ſolicitous to make. But to put a few ſerious queſtions:—Who was the aſſaſſin? Whence came he? Whither was he ſent? Had he an alien's paſſport? Was he known at the Alien Office? Was he treated as the *law* directs? Did any one ſee him except Mr. Fox?—When theſe queſtions are anſwered, ſome others, equally important, will remain to be put.

"*The ut poſſideatis.*"] This ſeems, indeed, to be THE *one* maxim with the Grenvilles:—The luſt of *ambition*, for the poſſeſſion of *power;* and the poſſeſſion of *power*, for the pleaſure of *profit*. Does the proud ſpirit of this lofty Peer, burſting with ſelf-importance, affect to deſpiſe the marked indignation of an injured people? Does he preſume to imagine that his political baſeneſs will eſcape the laſh of public cenſure? No: the higher he once ſtood, when moving in the train of that protector to whom he was indebted for his rank and power, and whom he forſook in the hour of trial, upon a cold arithmetical calculation of the probable duration of different lives; the lower will he now ſink, when, abandoning his former principles and aſſociates, and adopting novel ſyſtems and new colleagues, he begins his ſecond career at once by an inſtance of unparalleled ſelfiſhneſs, and by a groſs violation of a conſtitutional principle. He has the effrontery to propoſe a law for enabling him to hold two ſituations which

the

To you (their Treaſury Baal) now
Whigs neutraliz'd with Tories bow,

---

the conſtitution has declared to be incompatible with each other, the one ſituation being a check upon the other; and, at the ſame time, avows himſelf (though not with perfect accuracy of fact, for the *chief* credit was due to *another*) to have been the adviſer of a meaſure by which a Cabinet Miniſter was appointed without reſponſibility, and a Judge converted into a politician!!! It well becomes his Lordſhip, indeed, and his political friends, to cenſure Mr. Perceval for accepting two ſituations, which are, in point of emolument, very inadequate to the loſs which that gentleman has ſuſtained by the abandonment of his profeſſion, when his Lordſhip, wallowing in wealth, can thus conſent to a ſacrifice of principle from the mere luſt of gain! But, in the gloomy ſolitude of Dropmore, like a ſtern ſultan in his divan, he iſſues his mandates with the air of a deſpot, and expects implicit obedience to his nod. When in power before, it muſt not be forgotten, he pleaded the preſſure of his official buſineſs, as Secretary of State, as an excuſe for the non performance of his duty as Auditor of the Exchequer. An act was then paſſed to enable him to perform the laborious taſk of ſigning his name, by *deputy*. But even the appointment of a deputy was too laborious an effort for his Lordſhip's mind: the conſequence was, that the national ſecurities which iſſue from the Exchequer were invalid; a general alarm was ſpread among the holders of them; and this ſcandalous neglect, this culpable omiſſion, of a man who was receiving thouſands per annum of the public money, for that very ſervice, it became neceſſary to repair, by *another* act of Parliament!!! Thus has Lord GRENVILLE, twice, ſince his acceſſion to political power, found his lucrative poſt of Auditor of the Exchequer incompatible with his ſituation as Miniſter; and twice has his Lordſhip had recourſe to *expedients* for retaining his *poſt* without reſigning his *ſituation*; ſo diſplaying his love of *power*, as ſubſervient only to his thirſt for *gold*. If he were poor, if he had not the neceſſary means for the ſupport of his rank, this auri ſacra fames might be excuſable, or, at leaſt, might be overlooked. But when his fortune is known to be great, when it has recently been doubled by the death of a relative, when his revenue largely exceeds his expenditure; it is impoſſible to view this *ut poſſideatis furor* without diſguſt.

Since his Lordſhip's ambitious hopes have been defeated, he has entirely loſt what little patience he poſſeſſed: the irritability of his conſtitution is wonderfully increaſed; and he even rivals his friend Howick in petulance and ſpleen. In a recent debate he has been repreſented, by the papers, to have aſſerted, that thoſe who have affirmed the eſtabliſhed religion of the realm to be in danger, from the miſchievous plans of himſelf and his colleagues, do not believe their own aſſertions. Does he judge of others by himſelf? At all events, he is cautioned not to let ſuch ſplenetic effuſions of mortified pride and diſappointed ambition eſcape him elſewhere, leſt he ſhould incur the unpleaſant retort of two uncourteous monoſyllables.

FIFTEEN THOUSAND GUINEAS have been offered for *three ſeats* in a certain aſſembly not yet in exiſtence.—Ye *Tellers*, "Tell it not in Gath;" —ye *Auditors*, let it not ſtand to be *audited*, by the recording angel, on the day of general account!

And

And crowd to touch your ſhoe-tye:
O'Connor's Friends ſhall praiſe your name,
And future Paines and Hardys claim
Their poſſidetis uti.

The *Briſſotine* your hand ſhall kiſs;
Spirit of Chatham! know'ſt thou this?
Ye Pittites! quid ridetis?
Grenvilles and Temples long ago
To *Britiſh Worthies* gave at Stow
The uti poſſidetis.

Grenville!

"*The* Briſſotine *your hand ſhall kiſs.*"] The *friend of Briſſot*—mirabile dictu!—is now the *friend of* GRENVILLE! So is "Jockey of Norfolk"—aye, that *Norfolk*, whom *Grenville*, when firſt a Member of the Cabinet, adviſed his Majeſty to *diſgrace*, by taking from him the regiment which he commanded, and by depriving him of the office of Lord Lieutenant of a County, for having, at a Whig orgy, drank "MY *Sovereign, the People!*" and whom Grenville, when a ſecond time admitted a Member of the Cabinet, adviſed his Sovereign to *honour*, by appointing him a Lord Lieutenant of a County, although at another Whig orgy he drank the ſelf-ſame toaſt! Such is the conſiſtency of the Houſe of *Grenville*—ſuch the Achates—certainly not the *fidus* Achates—of PITT!

"GRENVILLES *and* TEMPLES," &c.] TEMPLE, the young ſcion of the Grenville ſtock, is a true chip of the old block. Such an awkward partiſan; ſuch a confuſed politician; ſuch a *hubble-bubble* orator; has ſeldom been exhibited upon the public ſtage. This hopeful Paymaſter made his miniſterial *debût* in Hampſhire, where he was, moſt meritoriouſly, hiſſed; and where he certainly deſerved a much ſeverer fate. True, however, to the ut poſſideatis principle of the family, he clung to office with the moſt extraordinary powers of adheſion; and even when forced to reſign his place he wiſely reſolved to retain ſome, at leaſt, of its *ſweets*.—In the *Courier* of April 24th, the following *alluſion* appeared:

"*Stationary Talents.*—A certain Perſonage, in his retreat from power, is ſaid to have given a proof that, whatever others may feel with reſpect to the changeful nature of miniſterial ſituations, he would remain firmly attached to the *ſtationary*. But this attachment has been manifeſted in a way, which, under the government of ancient Rome, would have incurred the *pen*-alties of the Lex *Papyria*—and it is even ſaid, that it is puniſhable by the *pen*-al-laws of this country. It is to be hoped, however, that they may be prevented from *wax*-ing ſo wroth againſt the perſon in queſtion, who has a Work in hand which will be by no means *Tape*r in ſize, but will actually occupy *eighty reams of Paper*, and will require *ten thouſand Pens* to copy it. As ſuch a Work muſt be worthy of being handed down to poſterity, and placed among the moſt valuable records in the State *Paper* Office, it was not to be expected that the Perſonage in queſtion was to be at the expence of buying the Pens, Ink, Paper, &c.—This Work is upon the excellency and morality of the Romiſh rites and ceremonies, particularly upon the ceremony of receiving the *Wafer* in very large quantities. It will not be publiſhed with the real name of the Author; but, in imitation

Grenville! though in your State array
You number Windham, Petty, Grey,
Will none of them play booty?
Theſe Whigs are difficult to tame;
They muſt oppoſe, and ſcout your claim
To th' poſſidetis uti.

---

tion of thoſe who have written under the ſignature of JUNIUS, CATO, BRUTUS, PUBLICOLA, CASSIUS, and others, he will take the name of *Papyrius Curſor*, which may be thus tranſlated into Engliſh—*Paper Purloiner.*"

The fact is, that, on the eve of his reſignation, his Lordſhip ſent an order to the office which ſupplied his department with ſtationary-ware, for an ample aſſortment of writing paper, cap-paper, pens, ink, ſealing wax, wafers, &c. &c. to the amount of *two hundred pounds* and upwards. This order was, fortunately, ſent to an office which has a public accountant, and the account, therefore, muſt meet the public eye; and if it do not produce a public enquiry, it will be paſſing ſtrange. Meanwhile, it has engendered the following Epigrams:

EPIGRAM.

In days of yore, the poet ſings,
An artiſt ſkill'd and rare
Of wax and feathers fram'd his wings,
And made a famous pair;

With which from precipice and tower,
From hills or higheſt trees,
When work'd by his mechanic power,
He could deſcend with eaſe.

Why Temple, then, wants ſuch a ſtore,
You ſurely aſk in vain;
A moment of reflection more
Would make the matter plain.

With plumes and wax, and ſuch like things,
In quantities not ſmall,
He means to make a pair of wings,
To eaſe his *ſudden fall.*

ANOTHER.

That Miniſtry's fallen is ſurely no vapour;
So frighten'd are they, there's a call for waſte paper.
The order is large, I allow it (od rot 'em);
Proportionate, too, to the FAMILY BOTTOM:
For TEMPLE is willing, kick'd out with diſgrace,
To cleanſe the BROAD BOTTOM he dirtied in place.

Any man but a GRENVILLE would have thought the fortune of the heireſs of the Houſe of Chandos fully ſufficient to defray the expence of pen, ink, and paper, even had her Lord been engaged to compoſe new lives of the Romiſh ſaints, with a refutation of Fox's Book of Martyrs, dedicated to *Doctor O'Connor*; and a voluminous treatiſe on the *Freedom of Election* addreſſed to his *Grace of Norfolk*.

Though

Though pure your heart, and clean your hands,
And high your rate of merit ſtands,
Nil valet quod meretis,
Some Brewer in rude but licens'd ſpeech—
Sans proof—that Merit ſhall impeach,
And quaſh your poſſidetis.

Grey,

" *Some Brew'r in rude but licens'd ſpeech,*

" *Sans proof,*" &c.] Aye, not only impeach ſans proof, but puniſh ſans trial; and ſans honeſty to retract or to repair after the falſehood of the accuſation has been proved, and the party attacked moſt honourably acquitted! But Brewers, in all times, have been brewers of miſchief as well as of beer; from the Brewer of Ghent, to the Brewer of Chiſwell Street. Apropos to Brewers, another Whig Brewer was a ſteward to the feaſt of the Sons of the Clergy not long ſince, which gave him a right of naming one of the boys to be bound an apprentice, and of naming alſo the *maſter* to whom he ſhould be bound; when he had the *decency* to bind the *ſon of a clergyman* to *Hardy*, the " acquitted felon," as Mr. Windham moſt emphatically termed him, as well as his worthy aſſociates in the cauſe of Whiggiſm!

As to the proſecution of Lord Melville, by " Whitbread wallowing in the yeaſty main," it has ſince been acknowledged to be, what every man of common ſenſe knew it to be at the time, a *party manœuvre*. In a morning print, the property of a late ſecretary of " mild St. Vincent," it was recently aſked, with a gravity tout-a-fait amuſante, whether the impeachment of Lord MELVILLE had not done great good, *by keeping his Lordſhip out of the Cabinet?* Aye; and were we veſted with royal power, we would do great good, not to the Whigs indeed, but to the nation, by *bringing his Lordſhip into the Cabinet;* and by ſo throwing the weight of his knowledge, his talents, and his experience, into the ſcale of the ESTABLISHED CHURCH, and of REGAL ASCENDENCY, and of the BRITISH CONSTITUTION, into which ſcale every Briton who values the birthright which his fathers have bequeathed him, who reverences the eloquence which has been exerted to ſupport it, who honours the blood which has been ſhed to ſecure it, will throw all the weight which he either poſſeſſes in himſelf, or has the means of procuring from others. To rally round the ALTAR and the THRONE, is now the imperative duty of all, who venerate the one and who reſpect the other. Let every man's motto be, " WHEN I FORSAKE MY KING, MAY MY GOD FORSAKE ME!" For our part, we ſay it, with all the warmth, and with a little more than the *piety* and the *ſincerity*, of a THURLOW!

Now that we are on the ſubject of Lord Melville's trial, we cannot allow the opportunity to eſcape, without expreſſing our ſurpriſe and indignation at the licentiouſneſs of the public prints; in which language of the moſt libellous nature, of the moſt falſe and injurious import, and of the moſt foul and wicked tendency, has been ſcandalouſly imputed to one, who recently held an important ſituation, as a crown lawyer, under that conſtellation of talents upon which, moſt fortunately, a royal extinguiſher has been recently put. Words have thus been put into the mouth of the perſon alluded to, which it is utterly impoſſible that he could ever have uttered;

for

Grey, tutor'd long in Fox's ſchool,
By mild St. Vincent taught to rule,
A loftier Port will ſhow;
Haply your Cabinet divide,
Nor deign to leave your Tory ſide
Their half o' th' Status quo.

Yet, Howick! if thou'rt ſtill the ſame,
As ere this *alias* grac'd thy name,
What are thy merits? tell 'em.
Sea-Stateſman thou *aground* would'ſt be,
Land-Stateſman thou art now *at Sea*,
Hoc Statu geris Bellum.

Nurtur'd

---

for they contain a moſt defamatory libel upon the ſupreme court of judicature in this realm, which, had it been delivered, as aſſerted, in the Houſe of Commons, would inſtantly have been noted down, and have ſubjected the libeller to a criminal proſecution. The imputation, moreover, is not only a libel upon the Whig lawyer, but upon the Houſe of Commons; for if the words charged had been actually uſed, it would have been the bounden duty of the Speaker to interfere, and of the Houſe to bring the libeller to puniſhment; and as neither the Speaker nor the Houſe has ever been known to neglect any part of their duty, particularly in reſpect of political and of judicial matters, as indeed was evinced in that very debate, where a mere alluſion to a ſingle Peer (a *Whig* 'tis true) by that famous Proteſtant Dr. DUIGENAN, called forth a general expreſſion of indignant patriotiſm, it is groſs defamation to alledge that ſuch a libel was uttered on the whole Houſe of Peers, ſitting in their judicial capacity, without exciting the ſmalleſt notice from any one member of the Houſe of Commons. But the thing is incredible in itſelf; for though the gentleman in queſtion was, moſt unexpectedly, raiſed to a ſituation for which he was, moſt pre-eminently, diſqualified, and at leaſt as unexpectedly deprived of it, and might therefore be expected to fret and fume, like his leader, and to ſpit forth his political ſpite, ſtill it cannot be believed that he would ever ſo far loſe ſight of *equity* as to condemn *juſtice!* We truſt, therefore, that the writers who have had the preſumption to caſt ſo foul an imputation upon him will ſpeedily be brought to condign puniſhment—though not, we hope, ſans proof, or ſans trial.

" *By mild St. Vincent.*"] Profound *etymological* knowledge is requiſite, to enable a reader to underſtand the juſtice, force, and applicability of particular terms or epithets:—every one knows the derivation of *lucus*—a non lucendo. But every one cannot know the propriety of applying the epithet *mild* to our naval hero, who has not ſeen him on his quarter-deck receiving an officer who brings the news of a defeated expedition, of galeons ſafe in harbour, &c.—or who has not, at leaſt, ſeen him in his bed with his *riband* on; in his cabbin, dictating a letter to the Admiralty in praiſe of his officers, without a word of himſelf; or in the chair of the Whig-club at *Maldon*. In theſe ſituations the native ſweetneſs of his diſpoſition ſhines forth to captivate every beholder; and his friend Whitbread's beer is not more *mild* than St. Vincent!

" Sea-*Stateſman thou* aground *would'ſt be*,
" Land *Stateſman thou art now* at ſea."] All the honours of the naval adminiſtration,

Nurtur'd in Malagrida's lap,
Imbibing Politics with pap,

Petty!—

---

adminiſtration, during the reign of this ſtately gentleman, were certainly due to another: Grey was king, but St. Vincent was viceroy over him. The *honours*, however, were ſuch as to form no ſubject for envy. Grey might leave the monopoly of them to his friend, without any diminution of his own fame; while that friend might, with equal ſafety, and equally without fear of loſs, leave all the honours of the *land-adminiſtration* of Grey to their legitimate owner. To ſay the truth, Grey was equally fit for the Admiralty and for the Foreign Department; that is, both as *ſea-ſtateſman* and as *land-ſtateſman*, he was equally out of his *element*—and if any one were to aſk what his proper element is, it might be difficult to anſwer. It certainly is not either *ſea* or *land*. Is it *air*?—we believe ſo.

Thus far was written when Lord Howick's Addreſs to the Freeholders of Northumberland appeared in the papers. That his Lordſhip was one of the moſt four-minded, worſt-tempered, men in his Majeſty's dominions, had long been known; and therefore it was naturally expected that the expoſure of his inſidious manœuvres, and the fruſtration of his ambitious hopes, would draw from him ſome of the moſt malevolent effuſions which ever iſſued from the peſtiferous brain of ſpleen. But it might alſo have been expected, that, at a time when the public attention was ſo immediately directed to his Lordſhip, he would exerciſe more than uſual caution in the controul of his temper, and diſplay more than uſual prudence in the concealment of his diſappointment. They, who could form ſuch expectations, however, knew not the man. The notable production in queſtion is not merely an addreſs to the Northumbrian freeholders, but an appeal to the public at large. As ſuch, then, let it be conſidered. Lord. H. complains of the diſſolution of Parliament at a time when numerous private, and ſome public, bills were in their progreſs through the Houſe. The additional expence to be incurred by individuals in the former caſe, and the inconvenience to be ſuſtained by the public in the latter, are the apparent grounds of his Lordſhip's objection to the meaſure. But exiſts there a man in the kingdom who will give his Lordſhip credit for the aſſertion—who will believe, for a moment, that he cares the leaſt about the loſſes of individuals or the inconvenience of the public? He knows, indeed, that little or no loſs will be ſuſtained by the one, and that no inconvenience whatever will be experienced by the other. As to the plan of finance, that part of it which went to exempt the people from the burthen of taxation for three years was *approved* by the OPPOSITION, the ground of whoſe objection to its other parts was, that it held out falſe hopes to the public; that it was a repetition of that Calviniſtic quack, Neckar's, experiment, which produced the French revolution; and that, inſtead of relieving them from burdens, as it profeſſed to do, it would ultimately produce a material increaſe of their burdens. 2. As to the new Poor-bill: it is the crude produce of a ſpeculative head, uninformed by knowledge, unimproved by experience, and uncorrected by judgment. The whole plan, of which this bill forms a part, is wild in theory, and impracticable in execution: by whomever it has been duly examined it has been

Petty!—thy worth we know:
As Scion ſage in earlieſt youth,
A Tully, ere you ſhed a tooth;
This was your ſtatus quo.

What

been fully diſapproved; and, if paſſed into a law, which it is to be hoped it never will be, it will aggravate the evils which it profeſſes to correct. 3. As to the Scotch Judicial Reform Bill, it is a matter which requires the deepeſt conſideration; Lord Grenville, the framer of it, has often declared as much in the Houſe: a ſhort delay, therefore, will rather be an advantage than an inconvenience; as it will afford more time for that mature deliberation which it profeſſedly demands. The other meaſures are not worthy of notice; but in all theſe caſes no other inconvenience will accrue than a delay of two months, when the Parliament will aſſemble, the bills will proceed with all practicable expedition, and the labours of the Finance Committee may be reſumed.

When Lord H. proceeds to talk of his own qualifications for the truſt which he ſolicits, and refers the public for them to his paſt conduct during the laſt twenty years, whether in or out of office, his effrontery becomes intolerable. That conduct exhibits a maſs of contradictions, from the contemplation of which the genuine patriot revolts with horror. How dare Lord Howick accuſe others of "a factious ſpirit," when his own public life has been marked, from its commencement to the preſent time, by a ſullen but active ſpirit of faction? What was his regular and ſyſtematic oppoſition to the Government, what his praiſe of the French regicides, what were his encouraging ſpeeches to the ſeditious in the Houſe, what his inflammatory harangues at tavern orgies, what his inſulting conduct to his Sovereign, but damning proofs of a factious ſpirit? How dare Lord Howick tax others with *hypocriſy*, when his whole conduct, while he was in power, was flagrantly *hypocritical?* Had he not pledged himſelf, as it were, to the Romaniſts, to procure their *emancipation?* and did he not know and approve of the *written pledge* given by his Whig-friends, never to come into power without a previous ſtipulation, with their Sovereign, that every claim of the Romaniſts ſhould be acceded to? Lord ALBEMARLE may refreſh his friend's memory on this ſubject: did he not ſtand pledged to uſe all his influence of power to procure a reform in Parliament? Theſe are a few of his pledges when *out of power*, not one of which did he attempt to redeem when *in power*—and ſhall he preſume to talk of *hypocriſy?*—Farther; did he not know, before he made the radical change in the late bill, reſpecting the admiſſion of Romaniſts into the army, that his Majeſty would not accede to it? Did he believe that the King had read it when ſent, with the alterations, and without the uſual Cabinet minute to direct his attention to it? No one will give him credit for the aſſertion. Never was ſuch an inſidious, ſuch an *hypocritical*, attempt to deceive the Sovereign made by any ſet of Miniſters ſince the Revolution. And yet Lord Howick, the principal actor in this unprecedented ſcene, has the aſſurance to ſtigmatize his opponents as *hypocritical.*—Shall we ſpeak in the language of Mr. Corry in the Iriſh Houſe of Commons? Talking of George Ponſonby, "Who is he that talks to me of

inſincerity?

What are your ſtate acquirements now?
The nimble ſtep,—or graceful bow, To

---

inſincerity? Is it that Honourable Gentleman?"—"*Were inſincerity to be perſonified, it would take the likeneſs of that Honourable Gentleman.*"

When his ſullen Lordſhip thus vented forth the ebullitions of his rage, the tranſition from miſrepreſentation to falſehood required no extraordinary effort. The aſſertion that the preſent Miniſters "have come into power under the implied pledge, utterly incompatible with a free diſcharge of their duty," has met with the fulleſt contradiction from thoſe Miniſters themſelves; and it required all the malignant hardihood of Lord Howick's mind, to renew it in the teeth of ſuch contradiction. It ſufficiently proves, however, firſt, the facility with which this diſappointed demagogue makes aſſertions; and, ſecondly, the degree of credit which is due to his aſſertions. "They have carried"—he purſues in the ſame ſpirit, "into government the ſame factious ſpirit which ſo ſtrongly marked their proceedings in oppoſition." Lord Howick, with a peculiar infelicity of ſentiment and of language, has here beſtowed a compliment, where he intended to caſt a calumny. We truſt that the Miniſters have carried with them into power *the ſame ſpirit* which marked their conduct out of power. What was that ſpirit which their malignant defamer characterizes as *factious?* It was the ſpirit of pure patriotiſm; which led to the reſiſtance of meaſures hoſtile to the conſtitution, deſtructive of our commercial and maritime intereſts, and dangerous to the eſtabliſhed religion of the country. It is to that ſpirit, the country looks, with confidence, for the abrogation and repeal of acts marked by the moſt glaring imbecility, and fraught with the moſt miſchievous conſequences. It is to that ſpirit the Romaniſts look, and without dread of diſappointment, not for unconſtitutional promiſes, made with readineſs, and broken without ceremony, but for conſiſtency of conduct, ſteadily refuſing what duty forbids to grant, but uniformly attending to the improvement and melioration of the lower claſſes of people in Ireland, by deviſing means for protecting them againſt the grinding oppreſſions of ſubordinate tyrants, by affording additional motives to induſtry, and by holding out every poſſible encouragement to agriculture, commerce, and manufactures. This is the boon to conciliate the Romiſh peaſantry of Ireland; let this, which formed no part of the flimſy, fallacious, and impotent ſyſtem of the Grenvilles and the Howicks, be granted; and, if they ſhall then continue to be factious and turbulent, there will be but *one* ſource to which their faction and turbulence can poſſibly be traced. How will the peeviſh, petulant Howick find his peeviſhneſs and his petulance increaſed by the addreſs of the Iriſh Romaniſts to the DUKE of RICHMOND, congratulating his Grace and themſelves, on the diſmiſſion of his Lordſhip and his deſperate colleagues from the councils of their Sovereign! The Romaniſts well know, that the late bill was only intended to cajole them; that, like all the political ſchemes of its ſapient projectors, it was mighty in profeſſion, but impotent in performance; and that, while it was calculated to alarm the King and his Proteſtant ſubjects, it was wholly inadequate to ſatisfy the claims and expectations of the Papiſts: they know, alſo, that however the preſent Miniſters may differ from them on one point, and the difference, though radical, is conſcientious;—that they will not,

To dancing nymphs a treat is;
Ye tellers of the Exchequer's ſcore!
Count on *one Petty-tally* more
Dum Petty poſſidetis. Windham!

---

in any reſpect, deceive them; but that they will cordially co-operate with them, and with the whole body of their Sovereign's loyal and faithful ſubjects, in conſulting and promoting the real proſperity, welfare, and happineſs, of every part of his dominions.

But, after all, what *oppoſition*, may it be allowed to aſk his Lordſhip, had the late Miniſters to ſuſtain? He will not dare to deny that no Miniſtry, ſince the revolution, ever experienced ſo little oppoſition; nor that no oppoſition, in the ſame period, ever diſplayed leſs diſpoſition to haraſs and perplex a Miniſtry, or greater inclination to aſſiſt, amend, and correct their meaſures; and certainly no Miniſtry ever ſtood ſo much in need of aſſiſtance, amendment, and correction.

That Lord Howick is the "declared enemy of the preſent adminiſtration" may be to them a matter of triumph; there are ſome characters whoſe *enmity* confers honour, and whoſe *friendſhip* alone can inflict diſgrace. Whether Lord Howick be one of this deſcription, the noble ſage of Dropmore is beſt qualified, though leaſt diſpoſed, to declare. But this is certain, that if the preſent Miniſters were *befriended* by Lord Howick, they would be *execrated* by the public. While, however, we admire the *candour* which his Lordſhip has diſplayed in this part of his addreſs, we look in vain for any proof of his *prudence*. Who and what is this *Whig*, who thus tells the world, that he has *prejudged* the Miniſters whom his Sovereign has choſen; that, whatever their meaſures may be, he includes them all, beforehand, in one general ſentence of condemnation? Is this *conſtitutional*, is it *juſt*, is it *honeſt?* Is a man, who dares inſult the country with ſo profligate an avowal of inveterate prejudice, with ſo public an expreſſion of his contempt for the firſt principles of juſtice, with ſo broad and unqualified a declaration of his utter indiſpoſition and conſequent unfitneſs to diſcharge, in the ſituation which he *claims*, rather than *courts*, the duties of a repreſentative, a patriot, a juryman, or a judge; is ſuch a man fit to hold a ſeat in one of the great councils of the nation? It is contended, on the cleareſt conſtitutional grounds, that this addreſs is a *moral diſqualification* of his Lordſhip; and the electors, who, having read and conſidered it, ſhould return him to Parliament, would deſerve to loſe their franchiſe, as the moſt ſervile and the moſt degraded of ſlaves. This is a time for the promulgation of bold truths; when men ſhould examine with care the public addreſſes of candidates for their ſuffrages, and publiſh to the world the reſult of ſuch examinations. The appeal is made to the public, and every individual of that public, having an intereſt in the choice of repreſentatives, has a right to analyſe it, and to exhibit the particles, in a ſtate of decompoſition, to the world. The taſk is here begun, the example is here ſet; let others follow it.

One other paſſage demands a few words of reproof. The new Miniſters are, by this arch-accuſer, charged with "endeavouring by the fouleſt means to excite political diſſentions and religious animoſities in all parts of the kingdom," and as men "who, when their own *perſonal intereſt* is in view,

Windham! thy talents who can claſs?
Shall I detail 'em, or en maſſe

With

---

view, have ſhewn themſelves equally regardleſs of the repoſe of their Sovereign, and of the welfare and tranquillity of their country." Now if his Lordſhip and his colleagues, noble and ignoble, ſolvent and inſolvent, had themſelves ſate for this picture, it would not have been poſſible to have drawn a more ſtriking likeneſs. As applied to *them*, it is *true* in all its parts; as applied to *their opponents*, it is *falſe* in every point. What was ſo well calculated to excite *political diſſentions*, as the late Miniſtry's ſyſtematic excluſion of every one of Mr. Pitt's friends, and of the preceding adminiſtration, from the cabinet and from the government? What could ſo ſoon produce *religious animoſities*, as their profligate attempt to repreſent *themſelves* as the friends of the Romaniſts, and *their Sovereign* as their enemy, as the removal from the ſeat of juſtice, in Ireland (and that by a near relative of Lord Howick) of zealous Proteſtants who had taken an active part in ſuppreſſing the rebellion of 1798, and the appointment of Romiſh ſucceſſors, who had fermented and encouraged that rebellion? Who ſhewed themſelves ſo regardleſs of the *welfare and tranquillity of their country*, or ſo conſulted their *own perſonal intereſt*, as the men, who, from motives of perſonal intereſt alone, procured a law to be paſſed to enable their leader to hold two ſituations, as incompatible with each other as that of a *Chief Juſtice* and a *Cabinet Miniſter*; and who recalled officers of tried valour, known experience, and approved ſkill, and gave their ſituations to their own needy, and impotent, relatives and partiſans? And *whoſe perſonal intereſts* were ſo much conſulted in theſe ſhameful meaſures, as thoſe of the families of GRENVILLE, FOX, and HOWICK? And who conſidered ſo little as "All the Talents" the repoſe of that Sovereign, over whom they ſought to tyrannize under profeſſions of obedience; whom they groſsly inſulted under declarations of reſpect; whom they baſely deceived under the pretext of information; and whom, in a word, they contrived to ſink into a mere cypher in the ſtate, by rendering him the ſlave of the moſt formidable and moſt deſperate ariſtocratical faction, that ever fought to eſtabliſh itſelf on the ruins of regal power? But to ſpare the *humane* feelings of this *benevolent* Lord, to relieve his *gentle* mind from the load of anxiety for the *repoſe* of his Sovereign which ſo manifeſtly preſſes upon it, it is but candid to aſſure him, and *on the very beſt authority*, that His Majeſty has not been ſo happy for a long time as he is at preſent. Yes, ſupported by the innate rectitude of his mind, and relieved from a weight which had diſtreſſed him for *thirteen months*, and which he could no *longer bear*, our good and venerable King feels that repoſe which had long been baniſhed from his boſom.

One word, at parting, to this pert, proud, and ſelf-ſufficient Lord. Let him enjoy, in retirement, the ſpoils of the Weſt; let him chew, in obſcurity, the cud of diſappointment; and peaceful oblivion may be his lot: but if he attempt again to revile his betters, when he ought to defend himſelf, he ſhall again feel, with tenfold force, the ſcorpion-laſh of truth.

"WINDHAM! *thy talents who can claſs?*"] Not Mr. Aſcough himſelf, though the greateſt adept at *claſſification* whom the literary world

With thy new levies rate 'em?
Though France *kill off* our veteran force,
Thy Bills provide a ſecond courſe
To feed our Belli-ſtatum.

Thy weather gauge is mov'd by ſqualls,
With *Ins* and *Outs* aſcends and falls;
Now at the dog-ſtar's heat 'tis:
Thy ſchemes in quite rotation twirl'd,
Would change the poles, nor leave the world
Their uti poſſidetis.

With Crawfurd for thy bully-back,
What Windmills will ye next attack?
What *puſtry* overthrow?
Pitt's quota men, and volunteers,
Stript of their jackets, hang their ears,
And take their Status quo.

Cadmus ſow'd ſerpents' teeth of old,
Arm'd men ſprung up, and were ſo bold,
No conſtable could quell 'em;
Try this, Red-coats like prawns or ſhrimps,
Arm'd at all points, ſtrall ſhow thy crimps
The ſtatus ante bellum.

Now ſhould Napoleon's angry Hoſt
In Boulogne's Flota brave our coaſt,
No matter where our Fleet is:
A fig for gun boats and corvettes,
Martello towers and martinets
In poſſe poſſidetis.

Pure as the fount from which it roſe,
Britain! thy ſtream of juſtice flows,
Ye vallies!—nunc cantetis.
Should party feuds pollute its ſource,
Or Faction interrupt its courſe,
Nil tanti poſſidetis.

---

ever produced!—Alas! alas! that the man whom nature, education, and habit, formed for the accompliſhed ſcholar and the finiſhed gentleman, for the ornament of the polite, the ſocial, and the claſſical circle; to inform by his wiſdom; to enliven by his wit; to endear by his manners;—that a man ſo formed, ſo faſhioned, and ſo endowed; ſhould have had all his high and excellent qualities marred, perverted, obſcured, by being ſunk and degraded into a mere political tool, an inſtrument of party!—Oh! 'tis enough to make Genius rave, to ſee one whom ſhe deſtined for a *planet*, converted into a *ſatellite!* To ſee all the native fire of ſuch a mind damped, all its vigour palſied, by coming into contact with the polar ice of a Howick; to ſee all its energies deſtroyed by the cowardly councils of a ***, or a ******, or a ****; to ſee the bold accuſer of the Corſican murderer acting in concert with his ſecret friend and open panegyriſt; on ſuch a ſcene *patriotiſm* draws the curtain with a weeping eye, and a trembling hand.

Ye

Ye Bacons, Coke, and Hardwicke, ſay
(Juris periti of your day,
Aſtute in points and caſes)
Was it on frothy declamation,
Or deep and cloſe inveſtigation,
You form'd your legal Baſis?

When Keeper Hatton held the Seals,
Though he was tripping with his heels
And light fantaſtic toe,
Beſs knew, before ſhe gave the mace,
That Loyalty, not leſs than grace,
Compos'd his Status quo.

Had Maidſtone's patriot fought his aid,
He would as ſoon have vouch'd for Cade,
Erſkine and Co.—tacetis:
'Tis ſtrange—(to judge him by the ſequel)
You e'er ſhould think his worth could equal
Your uti poſſidetis.

When Pitt the Britiſh Senate grac'd,
Erſkine, thy judgment was unbrac'd,
Thy tongue forgot its duty;
Now Solomon muſt yield to thee,
And Seymour's friend will guarantee
Your poſſidetis uti. Since

"*And Hardwicke, ſay.*"] This is not that Lord Hardwicke, who, while Viceroy of Ireland, adopted the ſingular notion of conciliating the Romaniſts, by perſecuting the Proteſtants; in illuſtration of which novel principle, he deprived Mr. JOHN GIFFARD of Dublin, one of the moſt ſtrenuous defenders of the Church and the Throne, of a ſituation which he had enjoyed for three and twenty years, and which had been given him as an indemnification for the loſs of a profeſſion which he had abandoned at the particular requeſt of the government, in order to devote his ſervices to the ſtate, for having *dared* to exerciſe his privilege as a citizen, and his birth-right as a Britiſh ſubject, in moving a petition to Parliament, in oppoſition to the petition of the Romaniſts: it is not that Lord Hardwicke who, in return for honours and rewards laviſhed on himſelf and family;—for a blue riband conferred on his Lordſhip;—for a biſhoprick given to his brother in law, with inſtant fines to the amount of 30,000*l*; and for enormous *reverſions* for himſelf and for his ſons; combined with Grattan, and with his mitred relative voted for three miniſters who attempted to ſurpriſe the conſcience and to thwart the wiſhes of the King, and to deſtroy the bulwarks of the Church and State;—and who, though poſſeſſing a moſt moderate portion of talent and of judgment, preſumed to remonſtrate with his Sovereign on the impropriety of oppoſing his ſervants, and on the impolicy of adhering to his coronation oath.—No, the HARDWICKE here alluded to was a man of a different ſtamp!

"*Now* SOLOMON *muſt yield to thee.*"] There is an ambiguity here. Does the Bard mean *Solomon the Sage*, or *Solomon the Quack*?

"*And Seymour's friend will guarantee*
"*Your poſſidetis uti.*"] This is a palpable miſtake; it is not in the

Since Amiens' farce amus'd the land,
Doctor, haſt thou improv'd thy hand

At

---

power of royalty to rob a peer of his dignity, to degrade him from his rank, and to reſtore him to his priſtine ſtate—it is in his *own power alone* to produce any part of ſuch an effect. Nor is it in the power of royalty to ſecure to the perſonage in queſtion either the former fruits of his profeſſional labours, or the ſtability of thoſe *foreign funds* in which no ſmall portion of thoſe fruits have long been veſted. He muſt remain ſatisfied with a *penſion* for his *long* and *arduous* ſervices as Chancellor. As to *Seymour's friend*, alas! where is *he* or *ſhe* to be found? The proper friend and guardian of an orphan is the neareſt relative of his loſt parents;—the proper friend of a *female orphan* is a woman of *virtue*, and of *ſpotleſs character*;—the proper guardian of a *Proteſtant* child, is a *Proteſtant*. All other friends, all other guardians, are unnatural and moſt dangerous. The *late* Chancellor dared not, certainly from *worldly* motives, to raiſe his voice againſt the virtuous decree of his predeceſſor; and a Biſhop—ſhame on ſuch biſhops!—dared, from *religious* motives moſt certainly, and without the ſmalleſt view to future promotion, to vouch for the pure Proteſtant principles of the orphan, while under the impure protection of "The SCARLET WHORE*"!!! Were it allowable to interrogate a *mitred paſtor*, his Lordſhip of Wincheſter might, with propriety, be aſked, what were the ſentiments of the child, on the doctrine of the real Preſence, on the worſhip of images, on auricular confeſſion, on Papal infallibility; all points, a right underſtanding of which, his Lordſhip will ſcarcely deny, is requiſite to the formation of a good Proteſtant. But ſuch queſtions might have embarraſſed the prelate, who found it infinitely more convenient, as well as more ſafe, to give a *general* opinion, than to deſcend to *particulars*.

The ſcene which was exhibited on this extraordinary occaſion, in a certain theatre, was truly intereſting. An animal, who, in lower life, would have been *dignified* with the title of *toad-eater*, but who, in higher life, is inſulted with the appellation of *friend;* a man, whoſe hereditary honours flowed not from the pureſt ſource, and unqueſtionably bear no reſemblance to the muddy ſtream, which "as it runs *refines*;"—a man, in ſhort, whoſe age is marked by all the vices of youth, without one of its virtues, and who is ſtill more contemptible than he is vicious, was employed to marſhal the troops who were to fight the cauſe of "Seymour's friend:" and, it muſt be confeſſed, the taſk was truly worthy of the agent. Among others, he ſecured one who is the lineal deſcendant of the proprietor of that great dramatic hero, PUNCH. On entering the theatre, his employer gave him ſtrict injunctions to ſtick cloſe to his man, who might otherwiſe make a miſtake, from mere idiotry, and go to *the wrong ſide* of the ſtage.—"No, no, Sir," replied the ſagacious agent: "I have told him to follow the B—— of W———— wherever he goes; and ſo he cannot but do right!"

Alas! alas! that "*Seymour's friend*" ſhould be *Selim's maſter*:——but hold, Pegaſus, and do not take ſuch a ſudden leap from the ſtage at

* See Revelations, chap. xvii.

At making war or treaties?
With brother Hiley at thy back,
Which is the Stateſman, which the quack,
Quid ambo poſſidetis?

With theſe, and miniſters like theſe,
England! canſt thou be "ill at eaſe?"
Vain are thy fears, diſpell 'em.
With all the Talent of the nation
Focuſs'd in Cabinet concentration,
Securè geris bellum.

And you,—ye Pilots of the realm!
Trim well your ſails and mind the helm,
Your charge—a proud firſt rate is;
But ſhould you wreck the nation's hope,
O! may her anchor lend a rope,
Quod vos poſſideatis.

Feb. 5, 1807.

Weſtminſter to the *two year old courſe at Newmarket.* Breathe awhile! The rein ſhall be ſoon thrown on your neck, and you left to gallop where-ever your ſpirit may lead you.

"*Doctor—brother Hiley—which is the Stateſman, which the quack?*" *&c.*] This precious pair of political portraits perpetually remind us of the *Doctor and Apothecary*—neither is a ſtateſman, both are *Quacks.* The ſtarched phyſiognomy of Brother HILEY, who reſembles a *cockatoo in ſpectacles*, is as irreſiſtibly ludicrous, as his ſapient orations are irreſiſtibly ſoporific. Theſe unhappy perſonages ſometimes do right by chance, and not unfrequently wrong through miſtake. The Doctor is the moſt important perſonage of the two, and, when full dreſſed, is not unlike an impaled weaſel. While Speaker, when he had nothing to ſay and nothing to do, he contrived, ſomehow or other, to inſpire people with a vaſt opinion of his wiſdom, poſſibly under favour of the ſchool boy's old adage, Sapiens eſt *qui pauca loquitur.* But when, in an unlucky hour, the poor gentleman ſet up for a ſtateſman, and commenced political trader without either capital or ſtock in trade, his credit rapidly declined, and he became a Bankrupt. Still he never had the ſenſe to diſcover the real cauſe of his failure, nor yet had the candour to acknowledge his folly, in reſigning a ſituation which required no more talents than thoſe of a jay or a jack-daw, for one which demanded *brains.* By a ſtrange infatuation his ſelf-conſequence increaſed with his inſignificance; raiſed by a concurrence of adventitious circumſtances to a ſituation for which he was utterly unqualified, he imputed his fall rather to the prevalence of party, than to his own palpable inſufficiency; and thus aſſumed the airs of importance when out of power, and, afterwards, a tone of dictatorſhip when in power. Foiled in a favourite object, he left his patron *under a falſe pretence*, and ſo added *hypocriſy* to *ingratitude!*

PRÆCURSOR'S VINDICATION OF MR. SULLIVAN. LETTER II.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IF I were perfectly ſatisfied, that I have written under a falſe impreſſion, and that you really do not deſerve the accuſation with which I have charged you, I would not heſitate to declare, that I regret having made ſuch an attack upon you, did not the very intemperate language you have made uſe of towards me, render that now impoſſible. But, Sir, you muſt allow me to ſay, that your conduct *apparently* contradicts your aſſertions; nor, can I ſuppoſe, that you would have ſuffered your Review to be the vehicle of ſuch groſs calumny, without the certainty of ſome remuneration, both for your trouble and hazard. You have certainly entered much more warmly into this controverſy, than it became you in your literary character; nor will it be eaſily reconciled to my mind, that you would have ventured to admit the Letters of Valerius Publicola, without ſome ſecurity againſt the pains and penalties likely to attach to their publication. If I have been ſcurrilous, Valerius and his colleagues have taught me to be ſo. Such enemies muſt be repelled with their own weapons. I am free to confeſs, that I wrote under a conſiderable degree of indignation: an honeſt indignation, at ſeeing ſuch repeated and ſhameful attempts, to blacken the character of one of the *beſt* of *men*. Yes, Valerius, of one of the *beſt* of *men*. I know few equal to Mr. Sullivan. If, to be a ſincere friend, a good father, an affectionate huſband, exemplary in all the duties of ſocial life, with an upright and honeſt conduct towards mankind in general, entitle a man to the character of one of the *beſt* of *men*, Mr. Sullivan *deſerves it moſt richly*. But,

> No might, nor greatneſs in mortality
> Can cenſure 'ſcape: back-wounding calumny
> The whiteſt virtue ſtrikes—What king ſo ſtrong
> Can tie the gall up in the ſland'rous tongue?

I ſhall now, Mr. Editor, no longer trouble you with what more immediately concerns yourſelf, and ſhall merely ſay, that I neither wiſh to be *unjuſt* or *illiberal;* nor am I ſolicitous that any one ſhould ſuffer, except he who deſerves puniſhment.

> Si cui videor non juſtus, inulto
> Dicere, quæ ſextit, permitto.

The amiable Valerius has, I ſee, favoured the public with his third effuſion of venom. Heavens! that a man ſhould exiſt, ſo totally devoid of all honour and decency! But to what does the flimſy compoſition amount? To Nothing. 'Tis the feeble effort of a deſperado, bankrupt in every good and generous feeling. Parturiunt Montes, parcitur [naſcetur] ridiculus mus. Poor Valerius ſeems to find his work growing very hard upon his hands. The full ſtream of malice has already been yielded, and the laſt turbid remains of the well of malignity are laboured up with extraordinary difficulty. What, could Valerius make out nothing better, with the aſſiſtance of Job, and Locke, and Cicero, and Burke into the bargain*? There are

* I have not mentioned one half of the venerable heroes whom Valerius has

are many miſeries attending celebrity, but none greater, than that of being obliged to be at the ſervice of every dabbler in literature. Are the misfortunes of poor Job never to ceaſe? He, unhappy man! might, I think, have been ſuffered to remain in peace. Had it, however, been his miſerable fate to have lived to theſe days, he would have found the moſt ſevere trial of his patience in ſtore for him, were he obliged to read the letters of Valerius. Malice and dulneſs ſeem to contend for the maſterſhip in his compoſitions. Here his powers are pre-eminent. The crown of calumnious emptineſs is certainly his right, and in regal ſtate he may ſit*,

> Thron'd in the centre of his thin deſigns,
> Proud of a vaſt extent of flimſy lines.

But Valerius has ſhifted his ground a little, and has now called in wit to his aſſiſtance. 'Twas a happy thought, indeed, which dictated to him, to relinquiſh for a little his empty declamations; for the public muſt have been heartily tired of them. A little humour is, certainly, a very palatable ingredient; but wit ſeems to be as much at variance with Valerius, as integrity has been. 'Tis, indeed, but a very poor ſpecimen:

> His wit all ſee-ſaw between *that* and *this*,
> Now high, now low, now maſter up, now miſs;
> And he himſelf one vile antitheſis.

The acute and brilliant talents for abuſe which Valerius has diſplayed, might have promiſed ſomething better than the old ſtale joke, "Oh, that mine adverſary had written a book." This is moſt unfortunately foiſted in; for if the publication of a book be a ſure and eaſy mode of gratifying reſentment, by expoſing the malice, hatred, and uncharitableneſs of its author, Mr. Sullivan has it in perfection; witneſs that maſs of florid impotence, "An Addreſs to the Public." Μεγα βιβλιον μεγα κακον, is a ſaying, which is venerable from its antiquity, and is probably founded in truth; but if a great book be a great evil, what are we to ſay of a great book of calumny? That muſt ſurely be the greateſt of all evils. There muſt certainly be, to a bad man, a degree of ſatisfaction in ſlander, which one, of any moderate goodneſs, can neither comprehend nor conceive. The more exalted, and eminent, too, the ſtation and character of the perſon, the greater appears to be the pleaſure of traducing him.

> Be thou as chaſte as ice, as pure as ſnow,
> Thou ſhalt not eſcape calumny.

Junius has ſet the example, and Valerius ſeems determined to emulate him. 'Tis a worthy prototype, and an amiable copy. Junius had, however, the ſatisfaction of knowing that though he might be deſpiſed, yet, that he was admired. Valerius has the double felicity, of being both

---

has brought out in martial array to attack Mr. Sullivan; Zeno, Ariſtotle, Simonides, ſeveral of the biblical critics, &c. &c. &c. are tugged in without mercy to the field of battle.

* Should any one conceive me to be too ſevere, I beg leave to refer him to thoſe parts of Valerius's third Letter, in which he introduces poor Job; and his philoſophical neceſſity. Here are not only feeble attempts at wit, but an affected diſplay of learning. He ought to be aſhamed of writing ſuch nonſenſe. I am much diſpoſed to think Valerius is a mere ſcioliſt.

deſpiſed

deſpiſed and *ridiculed*. He has all the venom of Junius, without, God knows, his abilities; all his rancour, without his genius; all his malice, without his wit. The force and elegance of the language of Junius, his cutting ridicule, his acute ſatire, have handed his works down to poſterity, a wonderful example of proſtituted talents. Valerius is not deſtined, even, for ſuch diſgraceful honours. The dull inſipidity of his compoſitions weary the faculties, and pall upon the mind.

Forth from his lips prepar'd on all to rail,
Torrents of nonſenſe fly like bottled ale;
Tho' ſhallow, muddy; briſk, tho' mighty dull;
Fierce without ſtrength; without o'erflowing, full.

In the turbid productions of his acrimonious mind, not a ray of genius, not a ſpark of wit or of humour, exhibits itſelf to light the jaded traveller on his road. One ſtring of abuſe, or illiberal inſinuation, ſucceeds another, and the hard wrought whole preſents to the world an extraordinary inſtance of the concentration of every bad paſſion in one human breaſt. But the great force and energy of his humorous powers, Valerius ſeems to have reſerved to uſher in a "Ryghte merrie ſiorie" of the ſhip Fortitude; wherein, his *eyes*, having previouſly changed their direction from Eaſt to Weſt, were ſtruck with the very counterpart of the ſhip Elizabeth. I congratulate Valerius on his wonderful powers of viſion, and only wiſh their diſtinctneſs had correſponded with their extent. But, unfortunately, he has ſeen this ſaid ſhip through ſo very clouded a medium, that *his* deſcription is not *quite* correct. It is related in the true ſpirit of its author, and embelliſhed with all his talents of miſrepreſentation. I ſhall, therefore, take the trouble of relating the *real* circumſtances for him. The *ſapient* miniſtry, of which Mr. Addington was the head, conſidered the Iſland of Trinidad as an object worthy of peculiar attention. It could not be properly cultivated, without a large proportion of workmen. The queſtion, therefore, was, how they were to be procured with the greateſt advantage. Mr. Sullivan and Lord Buckinghamſhire having obſerved, during their reſidence in India, the vaſt numbers of natives, as well as foreigners, who found difficulty in procuring employment, and who were conſequently in a ſtate of extreme want, conceived that the ſuperabundant population might be employed to conſiderable advantage in our colonies; whilſt the unfortunate people themſelves would be enabled to procure the means of a more comfortable maintenance. They, therefore, propoſed to introduce into the Iſland of Trinidad, as many of theſe men as were diſpoſed to embark in the undertaking; by which means the neceſſity of an inhuman and execrable traffic would in a great meaſure be ſuperſeded. The experiment was made, and in the ſhip Fortitude a number (of Chineſe it ſeems) were ſent from India to Trinidad. I know not how the plan ſucceeded. Whether, however, it did or did not ſucceed, it was merely an experiment, and was dictated by the pureſt principles of juſtice and humanity. This plain ſimple ſtory, Valerius, under the impulſe of extravagant hyperbolical influence, has metamorphoſed into "the bold and ſingular idea, of tranſporting the natives of China to people the Antilles." Indeed, Valerius, notwithſtanding your *bold* and *ſingularly* figurative language, the world muſt be very illiberal, if it does not forgive Mr. Sullivan his experiment, even though it may have failed, neither

neither can *you*, if you have the leaſt glimmering of honeſty about you, deny to the *heart* that praiſe which you ſeem to think ſo little due to the *head*. The manly inſinuations of Valerius reſpecting the contraband traffic, which, according to him, was carrying on in the ſhip Fortitude, are in perfect uniſon with the reſt of his *honourable conduct* towards Mr. Sullivan.

Hic nigræ ſuccus loliginis, hæc eſt
Ærugo mera.

'Tis ſlander,
Whoſe edge is ſharper than the ſword: whoſe tongue
Out-venoms all the worms of Nile; whoſe breath
Rides on the poſting winds, and doth belie
All corners of the world.

It was, however, to be expected from him. He is now ſo deep in iniquity, that he muſt proceed, and I only wonder that he has ſatisfied himſelf with bare inſinuations. The ſtory of illicit trade having been carried on in ſhip, is by no means unlikely. Speculative men are very apt to catch at ſuch an opportunity; but, *my life on it*, Mr. Sullivan had no ſhare in the tranſaction. His mind is far ſuperior to a meanneſs of this kind*. It is in truth, as my Lord Macartney has ſaid, "awake to every object within its reach, or within its view;" but its range is bounded by the moral horizon of honour and honeſty. The tranſactions of the ſhip Elizabeth, which alternately play a ſerious and comic part throughout the letters of Valerius, will of courſe be loudly clamoured by him, as an objection to my laſt aſſertion. What knowledge I have of thoſe tranſactions is *entirely* derived from one of Valerius's own letters. That letter contains the antidote to its poiſon; and the impreſſion left upon my mind was, that as far as human means could go, they had been exerted, to diſcontinue any farther connection with that ſhip, which the ſudden change in the politics of Europe had rendered improper; and to that letter I refer the reader, for a full acquittal of any diſhonourable conduct on the part of Mr. Sullivan. I am really concerned to perceive that Mr. Sullivan's Affidavit is ſo great a plague to Valerius. This terrible oath is the quickſand, which he cannot paſs; there his frail bark ſticks, and there will it ultimately be ſtranded. When heated rage and exaſperated malice lead and direct the paſſions, it is not to be wondered at, that they ſometimes entangle their votary in

---

* Since writing the above, I have ſeen in the Globe newſpaper of the 7th April the following paragraph: "The ſhip which carried the Chineſe ſettlers to Trinidad had on board a large quantity of piece goods, by, it is ſaid, the private permiſſion of government: but the naval officers commanding there, not being ſatisfied with the kind of evidence produced by the proprietors to this effect, ſeized the ſhip and cargo, which were condemned and ſold very much under value, notwithſtanding ſtrong repreſentations by the Advocate General. In a few days after, an *order* of *council* arrived from *Britain*, *allowing* the *importation*; ſo that the loſs muſt be made up by this country." If this be true, let who will be the ſpeculators, where is the illicit trade, the contraband traffic? What does that traitor to honour, Valerius, deſerve for his baſe inſinuations? Surely what I have ſaid of him cannot be conſidered as too ſevere.

difficulties

difficulties of their own making; and that he himſelf ſhould fall into the ſnare, which was intended for another. My old quotation, qui alterum accuſat probri eum ipſum ſe intueri oportet, is indeed here more than ever applicable; and the inſinuations of Valerius muſt revert with augmented force upon his own head. I confeſs I do not underſtand that kind of ſophiſtry, which implies, that a man muſt tell an untruth, becauſe he finds it neceſſary to confirm his aſſertion by an oath; even though I have been aſſiſted with the *ſolid arguments* and *ſound judgment* of Valerius, backed by a quotation from one of Cicero's *Philippics*. However, if this be the caſe, it would ſeem, that juſtice would require the *firſt* of *two* contradictory oaths to be that which ought to be the *firſt diſcredited*. I therefore beg to know, by whom was the firſt affidavit made? By Dr. Lynch, or my memory fails me moſt egregiouſly. If therefore a man is to be conſidered as having told a falſehood, becauſe he has ſworn, *priority* of *diſbelief* is *his due*. There is an old ſtory, I forget at preſent where I met with it, that a belief exiſts among the natives of ſome barbarous or half civilized country (perhaps of greater barbarians) that if by any means they can deſtroy their enemies, all the good qualities they poſſeſſed fall to the ſhare of the conquerors as a certain inheritance. Mr. Sullivan's enemies ſeem to be actuated by ſome ſimilar motive. But, Valerius, thy labour is in vain. Thou mayſt exert all the energies of thy ſoul to diſtreſs him; thou canſt not injure him. He is as far thy ſuperior, as heaven is ſuperior to earth. Non ſi te ſuperis par eris. Firm in the poſſeſſion of a good conſcience, he defies all your puny attempts.

Salcuis acer
Ambulat, et caprius, *racui male*, cumque *libellis:*
at *bene* ſe quis
Et *puris* vivat *manibus;* contemnat utrumque.

which cannot be better explained, than in the words of our immortal Shakeſpeare:

What ſtronger breaſt-plate than a heart untainted?
Thrice is he armed, that has his quarrel juſt,
And he but naked; tho' lock'd up in ſteel,
Whoſe conſcience with injuſtice is corrupted.

And now, Sir, leaving Valerius* to the contemplation of his own *virtues*, and to thoſe pleaſing ſenſations which inevitably attend upon a man, engaged in the *reputable employment* of *detraction* and *calumny*, I ſhall for the preſent no longer encroach on your time.

PRÆCURSOR.

---

* I am ſtrongly inclined to ſuſpect that the letter to Mr. Sullivan is not the only production of the *facetious* Valerius which your laſt number contains. His *enthuſiaſtic imagination* ſeems to have found difficulty in "*bridling in*" his pen, in that *ſhort* ſentence of fifteen and a half long lines of cloſe printing, which makes ſo conſpicuous a figure in the letter of Arceſilas. Here again Lycurgus, Gracchus, Cincinnatus, Fabricius, with ſeveral other of the ancient worthies, preſent themſelves in fanciful variety. The internal evidence is too ſtrong almoſt to admit a doubt of his being the parent of that exquiſite epiſtle. He is the very paragon of wits.

P. S.

P. S. I did not expect to ſee my laſt letter *adorned* with ſo many *typographical beauties;* had I been aware of this, I ſhould not have employed quite ſo many *daſhes*, as I am not an admirer of that ſpecies of beauty in writings. By printing the word This inſtead of Thro' in the ſentence beginning, "The Diſpaſſionate and Impartial, &c." you have made ſomething like nonſenſe of it. I mention this merely as an error of the preſs, not as intentional on your part.

How to give *Præcurſor* that perfect ſatisfaction which he ſeems to require, reſpecting our diſintereſtedneſs, we really do not know, nor are we very anxious to learn. When, without heſitation, and certainly without either proof or information, that could warrant the aſſertion, he boldly taxed us with corrupt motives, we did that which we are perſuaded he, or any other honourable man, would have done, if ſo accuſed; we gave the moſt flat and unqualified contradiction to the charge. *More* the circumſtances did not demand; and the nature of the caſe did not admit of *leſs*. If *our* language be liable to the cenſure of *intemperance*, *his* muſt incur the guilt of *falſehood*. Without deigning to notice his *inferential* arguments; we ſhall, for the ſatisfaction of our readers, declare, in the moſt ſolemn and unequivocal manner, that neither on this, nor on any other occaſion, did we ever expect, require, or accept, directly or indirectly, any "remuneration" whatever, for our "trouble or hazard," or any "ſecurity againſt the pains and penalties attached to the publication" of our ſentiments. Here, then, *Præcurſor* muſt ſubmit to be told that he has again accuſed us moſt falſely, and moſt unwarrantably. Our readers are already apprized of the circumſtances which firſt led us to take cognizance of the *Pictonian Proſecution;* and we again aſſure them that, at that time, we had not the ſmalleſt acquaintance with any one of the parties implicated in the buſineſs. Having begun the inveſtigation, it was our duty to purſue it; and if, in the courſe of our animadverſions on ſome of the perſons who have made a conſpicuous figure in the tranſaction, we have been induced to make uſe of language which to Præcurſor may have appeared too ſevere, the ſtrength or ſeverity of that langnage, we ſhall ever contend, was fully ſanctioned by the circumſtances which called for its application. A regard for truth and juſtice alone engaged us to take a part in this controverſy; and a rooted abhorrence of ingratitude and perſecution extorted from us, as we proceeded with the inquiry, terms of aſperity, which we are, by no means, diſpoſed to retract, and which we ſhall ever be prompt to juſtify. If *Præcurſor* acknowledge that he felt and expreſſed "a conſiderable degree of indignation" at "the repeated attempts to blacken the character" of one man, of whom *he* thinks highly, and evidently from a perſonal acquaintance with him, with what propriety can he arraign the expreſſion of our indignation at witneſſing the moſt infamous attempts, that malice and ſlander combined ever conceived, or, with the aid of fraud, deception, artifice, and hypocriſy, ever executed, to blacken and to deſtroy the fair fame of an officer of character, which, till then, the peſtilential breath of calumny had never dared to aſſail; of an officer whoſe ſervices to his country had been repeatedly acknowledged by his Majeſty's miniſters, and whoſe public and private virtues had endeared him to all who had the opportunity and the happineſs to know him? If *Præcurſor*

really

really believe that we could not poſſibly be led, by other than corrupt motives, to defend ſuch a man ſo attacked, although we had no perſonal acquaintance with him, and to ſtem that torrent of popular prejudice which had, by the moſt baſe and infamous arts, been brought down againſt him, in order to overwhelm him with its fury; what ground for impeachment of the purity of his own motives does he not afford? Nor could he complain if we were to mete out to *him* the ſame meaſure which he has meted out to *us*. It is not our intention, however, ſo to retort upon him; we are by no means diſpleaſed with his zeal, and only wiſh that it had been better tempered by judgment.

We muſt ſay a word or two more to *Præcurſor* on the ſubject of *pains and penalties*, the only *arguments* to which ſome of the parties in this extraordinary buſineſs have found it expedient to recur. However ſevere the obſervations of *Valerius* may have been on the gentleman for whom *Præcurſor* has, with ſuch generous warmth, ſtood forward, as an advocate and an eulogiſt; they were ſtrictly limited to his *public conduct*, as a *public character*. If any attempt had been made to attack the *private character* of Mr. Sullivan, it would have been reſiſted with indignation and ſcorn. He may be, and we have no doubt is, as eſtimable and praiſe-worthy in private life, as *Præcurſor* has repreſented him; but ſtill this conſideration could not exempt his *public conduct* from that ſcrutiny and from thoſe comments, which the freedom of the preſs, in Britain, admits and authorizes. Could we have thought that the publication of the Letters of *Valerius Publicola* required an indemnity, they, moſt certainly, would never have been publiſhed by us. But we were, and ſtill are, fully perſuaded that no pains or penalties can attach upon obſervations, founded on authentic documents drawn from the records of the Eaſt India Company, or on Mr. Sullivan's own admiſſions. It only remains for us to add, that the reſult of this *proſecution* has fully juſtified every opinion which we have delivered reſpecting it; COLONEL PICTON having been honourably acquitted by the Privy Council of all the charges preferred againſt him, notwithſtanding the unexampled weight of malignity and calumny, with which an attempt was made to ſupport them; and notwithſtanding the unprecedented meaſure of ſeparating one charge from the reſt, in order to make that the ſubject of a diſtinct trial, before another tribunal, while the whole together were the ſubject of inquiry by the Privy Council. This extraordinary proceeding had a direct *tendency*, whatever the *intention* might be, to excite the popular odium againſt a man who was under trial by a different court; and would, in all probability, have produced an unfair impreſſion on, and have given an undue bias to, the deciſions of a tribunal leſs enlightened and leſs honourably compoſed, than that before which it was his good fortune to appear. By this, alſo, the ſtrange effect has been occaſioned, of ſetting the deciſon of one court in oppoſition to the deciſions of another. For while the Court of King's Bench have pronounced him guilty of one charge, the Privy Council have acquitted him of the whole!

This proſecution, however, has happily illuſtrated the obſervation of Cicero; Nihil eſſe homini tam timendum, quam *invidiam:* nihil innocenti ſuſcepta invidia, tam optandum, quam *æquum judicium*, quod in hoc uno denique falſæ infamiæ finis aliquis atque exitus reperiatur.

TO

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

AS I wiſh this Letter to appear, if poſſible, in your Appendix, I ſhall not intrude much on your time. I was certainly diſappointed in not ſeeing my ſecond letter in your laſt number; nor can I help ſuſpecting that you have not been altogether impartial*. On this, however, I ſhall not dwell, as I wiſh to be brief. Valerius commences his letter by ſaying, "I ſhall not condeſcend to reply to Præcurſor." I think his determination prudent; as it will ſave him the mortification of being treated with the moſt marked contempt. He proceeds to ſay; "His menaces I deſpiſe."—Be it ſo: of that, perhaps, more hereafter. Again, "His ſcurrility it is foreign to my habits and manners to retort." Excellent I'faith. This "out Herods Herod." The man who, for two years, has inundated the preſs, and abuſed the public ear, with the moſt *unbridled ſcurrility*, preſumes to ſay, that it is *foreign to his habits and manners*. Tun' Sanus? "And as to argument," continues Valerius, "he has given me none to anſwer." Argument for what? Does Valerius mean argument in *defence* of Mr. Sullivan? Mr. Sullivan requires no *defence*. His conduct, in every tranſaction of his life, will dare the minuteſt ſcrutiny, of *honourable* and *impartial inveſtigation*. I come not forward to *defend* Mr. Sullivan; miſtake me not; my motives for addreſſing you were, and are, to ſet the public opinion right; to ſtate facts as they really exiſted; and to expoſe the infamy of Valerius. The aſſertion, that Mr. Sullivan has been recently applying for the government of Madras, *is not true*. The tranſactions of the ſhip Elizabeth are an eternal theme for the venomous illiberality of Valerius; but if the actions of men are to be judged by the will and the intention, Mr. Sullivan's conduct in the whole of that buſineſs was *moſt ſtrictly honourable*. What Valerius ſays of his intended "appeal to thoſe who guided the affairs of ſtate;" and his friendly remark that, "Mr. Sullivan may find ſhelter in obſcurity," can excite nothing but ridicule. It may perhaps be well for Valerius, ſhould he endeavour to draw the veil of obſcurity round himſelf. Quid tu? nulla ne habes vitia? But, I am at a loſs which moſt to admire, the *ingenuity* of the *diſcovery*, or the *ingenuouſneſs* of Valerius, in the *confeſſion*, that he has "animadverted on Mr. Sullivan as a *public character*, *not* as a *private individual!!!* Poor Valerius! I pity you. I hardly thought you could have deſcended to this. It is, however, according to the nature of things: one meanneſs generates another. Let me recommend this paſſage from the profound Hume to your attention: "In men of more ordinary talent and capacity, the ſocial virtues become ſtill more eſſentially requiſite, there being nothing eminent in that caſe to compenſate for the want of them, or preſerve the perſon from our *ſevereſt hatred and contempt*."

PRÆCURSOR.

* Our Printer can inform Præcurſor that his letter was omitted in our laſt number *ſolely* on account of the *preſs of matter*.

INDEX.

ABSENCE of mind, a well-drawn character of, 285
Accounts, merchants', their knowledge rendered more eaſy, 397
Acid, fluoric, its important influence in minerals, 467
Act for the repeal of the acts of ſettlement in Ireland, its tenor explained, 238; proſcriptions in conſequence of this Black Act, 239
—— of Attainder paſſed in Ireland, accurate explanation of the, 237
—— of Repeal, its abominable contents, 233
Actors, comparative view of them in former and the preſent days, 127
Adminiſtration, the public, difficulty of reeſtabliſhing the integrity of, 425
Adultreſs, convicted, as yet ſtill excluded from moſt ſocieties to the honour of this country, 225
Æſop, commended for his conſiſtency in his fables, 168
Affidavits, ſome remarks on, 303
——————of Mr. Sullivan and Dr. Lynch, the, compared, 306
Age, the preſent, characteriſticsof, 176
Alcock, Mr. ſtated to have been in the ſervice of the United States during the American war, 149
Altamont, deſpicable character of, 390
American Intercourſe Bill, opinion on the, reſpecting its injurious effects to the commercial intereſts of Great Britain, 141
Anatomy, the only true method of ſtudying, 172
Angel, the vindictive, deſcription of his appearance, 8
Animals, cruelty towards them ſtrongly reprobated, 167; are conducive to each others ſupport, 167
Anti-Jacobin Review charged with avarice and venality by a ſcurrilous writer, 305
Anecdote of a New Jeruſalem teacher, 330
Antiquarian, his labours eſtimated, 433
Aquinas, his doctrine of predeſtination different from that of Calvin, 70
Armenia, account of, 452
Auſtria, reaſons of her diſcomfiture and diſgrace, 443; remarks on the ſtate of her army, 445
Authors, dramatic, their pliancy to the caprices of actors injurious to their own intereſt, 128
Barailon, M. his national frenzy againſt the Engliſh, 435, 440
Behaviour, officer-like, explanation reſpecting, 88
Belus, account of that great king's wars and deification, 453
Biographer, a new, ſatirical ſketch of himſelf and his performance, 83
Blacks, diſcharged, addicted to ſloth and debauchery, 314
Boyle, Hon. Mr. ſome particulars relative to the lecture founded by the, 97
Brewers, ſingular character of them in general, 477
Bruere, particulars reſpecting the ruins of, 438
Buonaparte, his appearance to retrieve the fortunes of the French poetically deſcribed, 11
——————, his impolitic conduct ſubſequent to the treaty of Preſburg, 134; his unprincipled and unprovoked acts of aggreſſion, 134
——————, correct eſtimate of his character, 136; his ignorance of the common courteſy of a gentleman, 137; his deſtructive progreſs, 138
——————'s life, character, and behaviour, poetically deſcribed, 385
Burke, Mr. his ſeceſſion in politics from Mr. Sheridan, 156
Calmucks, probably the real deſcendants of the ancient Scythians reſiding on the borders of the Don, 162; their utility in war, 163
Calviniſm, the fundamental principle of, 68
Cambiovicenſes, the aboriginal inhabitants of Combraille, 436
Catholics, Iriſh, their continual ſtate of rebellion during the reign of the houſe of Stuart, 236
Chambon, particulars of its antiquities, 494
Chancellor of the Exchequer, character of a late, 353
——————, the Lord, conſidered as the general protector of lunatics and idiots, 380

Chapels, private, in the metropolis conſequence of their rapid increaſe, 94
Character, unprincipled, diſaſtrous effects of an, 169
Characters, loſt female, conſequences of giving countenance to, 223
Character, good, judicious remarks on its value, 284
Charles, Mr. futility of his charges againſt a noble earl, 161
Chaſtity, juſtly conſidered as the characteriſtic virtue of the female, 334
Chineſe, their importation into Trinidad principally a maſk to carry on an illicit trade, 308; their unfitneſs for all labour, 301
Chriſt, dialogue on his human nature, 16
———, erroneous aſſertion that his appearance after death did not prove his divine nature, 180
Chriſtianity, the ſtudy of its doctrines and duties made a ſpecific branch of education, 13
———, its hiſtorical evidences conſidered, 365
Church of England, duty of its miniſters to guard it againſt any ill conſequences from the privileges granted here to the French Romiſh prieſts, 147
———, its decay apprehended, 409
———, inquiry into the cauſes which injure the, 426
———, the eſtabliſhed, neceſſity of exerting its influence for its own ſupport, 310
——— of Rome, grounds of the Church of England's ſeparation from the, 144
Clare, Lord, his opinion reſpecting the penal laws to abridge the power and influence of the Old Iriſh Catholics, 245
Clarendon, the Earl of, his appointment to the viceroyſhip of Ireland, 242; his ſtatement of Ireland, 243
Clergy, dangers ariſing from their non-reſidence, 89
——— of the Church of England, inquiry into ſome charges brought againſt the, 177; advice reſpecting their behaviour, 176
———, the inferior, their low ſalaries a ſcandal to the church, 427
———, their reading of the firſt ſentence in the exhortation only, reprehended, 402
Coin in Ireland, curious ſpecies of made for circulation by order of King James, 234
Colquhoun, Mr. his ſtatements ſometimes exaggerated, 31
Combraille, antiquarian remarks on the diſtrict of, 436
Concordat, reflections on the eſtabliſhment of the, 46
Confeſſion, auricular, unjuſt attack made upon, 201
Continent, its imperfect views of the conduct of Buonaparte, 137
Cooke, Mr. the actor, declared to be a manneriſt, 289
Corſican, deteſtability of his character, 387
Courtezans, notorious, the diſtinctions due to unſpotted chaſtity ſtill ſhewn them in modern times, its injurious effect on morality, &c. 210
Courtezan, faded, her appearance in a ſplendid circle deſcribed, 224
Courts of the Quakers, nature of the buſineſs tranſacted there, 370
Cowhage, recommended in the cure of worms, 172
Cozacks, account of the different tribes of, 162
Creed, the Apoſtles', denied to contain the doctrine of the Trinity, 180
Criticiſm, danger of its application to ſhake the foundation of religious principles, 327
Croſſing the line, ceremony attending, 24
Cumberland, Mr. his ſtatement reſpecting the difference between him and Mr. Hayley, 123
Cup, the Sacramental, preſumption and temerity of the Romiſh prieſts in refuſing it to the laity, 146; origin of the cuſtom, 146
De Caſtro, his depoſition reſpecting the picketing of Louiſa Calderon, 67
Decius, ſooner able to reſtore the luſtre of the Roman arms, than to re-eſtabliſh the integrity of the public adminiſtration, 425
Deity, the, its wonderful works diſplayed in the ſtupendous ſyſtem of nature, 166
Deiſm, Lord Herbert of Chertbury's tenets of analyſed, 263
Deportation from France, ſtrictures on the moſt odious and oppreſſive law of, 46
Diſſenters, their manner of eſtabliſhing congregations, 309
Diſinheritance of children, ingenious obſervations on the right of, 248
Diſputants for victory, their manner of proceeding, 392
Dramas, inquiry into the propriety of introducing ſongs into, 175
Dublin Bay, ludicrous deſcription of, 375
———, important obſervations of a late traveller on, 377
Duplicity, highly coloured portrait of, 395
Dutch, their character at the Cape and in the Weſt Indies, 115
Eaſt India Company, impolicy of their expiating almoſt all offences of their ſervants by fines, 195
Education of youth, the, often entruſted to very improper perſons, &c. 33
——— of girls, neceſſity of adapting it to their future proſpects in life, 215; dangerous effects ariſing from a contrary practice, 215
Elections, the abuſes and profligacy attending conteſted elections reprobated, 38

Election of a member for Weſtminſter, deſcription of the late, 154
Electricity, its influence on metals, 468
Elizabeth, particulars relative to the ſailing of that veſſel from France, 191; her capture of the Oſterley Eaſt-Indiaman, 192
England, now the only refuge for every veſtige of civil liberty, 140
——— and America, oppoſite policy of the two governments of, 279
———, its ſtand on a noble but dreadful elevation, 345
Entertainments, theatrical, preſent licentiouſneſs of many, 212
Enthuſiaſm, Britiſh military, pleaſing account of, 27
Enthuſiaſts, wild, their influence with the multitude to draw them from the parochial churches, 178
Evil, the diſcuſſion of its origin frequently productive of impiety and atheiſm, 98
Family, a happy and united, the moſt beautiful ſight, 398
Famine repreſented as an agent in the French revolution, 9
Females, faſhionable, reflections on their introduction to the world in early youth, 34
Finance, a new plan of propoſed, 256
Fluid, the univerſal, notions of, 159
Fox, Mr. his patronage of a late gloomy pamphlet, 141
——, Mr. conſequences of one of his elections for the city of Weſtminſter, 155
——Mr. why to be ranked in the liſt of diplomatic ſages, 473
France, ſtate of that country in 1801 ably drawn, 44
———, her true preſent ſtate conſidered, 137; Europe conſidered in its organized community during former wars, 132
Frederic II. king of Pruſſia, a moſt active promoter of infidelity, 268
Freedom of expreſſion on the Continent, the, checked by Buonaparte, 138
French, their monopoly of the literature of Spain, 447
Fullarton, Mr. called upon to ſtate the nature of his private inſtructions to inveſtigate the conduct of Col. Picton at Trinidad, 182
Funeral, deſcription of a modeſt, 333; Hurdis, ſhort characteriſtic of, 334
Geddes, Dr. his artful attack upon the divine authority, 270
Gentleman, difficulty in defining the word, 395
Gleaning, whether to be conſidered as a right or favour, 118
Gleig, Dr. his declaration to Mr. Laing, 415
Goſpel conſidered, 102
Goths, their ignorance, 450
Great and wealthy, their lot not ſo enviable as the poor are apt to imagine, 217
Grenville, Lord, ſtrictures on his coalition with Mr. Fox, 42
———, Lord, ſtrictures on his political conduct, 473
Grinfield, Lieut. General, his teſtimonials ſtrongly in favour of Col. Picton, 188
Gunlaug, beautiful deſcription of his proceeding to encounter Raſen, 355
Happineſs, affectionate poetical picture of, 173
Hauys, M. ſyſtem of cryſtallography, remarks on, 462; brief expoſition of his method, 464
Heir apparent, expectations of the public on his approaching nuptials, 291; his laſt connection traced, 291
Herbert of Chertbury, analyſis of his tenets of Deiſm, 263
Hereſy undoubtedly puniſhable by law, 180
Herodotus, hoſtility of the Armenians to, 454
Hill, Rowland, his defence of ſchiſm conſidered and refuted, 418; remarks on his conduct, &c. 420
Hiſtorians, Armenian, liſt of ſeveral, 456; their inferiority to Herodotus, Polybius, Livy, or Tacitus, 457
Hiſtory defined to be experience teaching by example, 425
Hobart, Lord, his official letters teſtifying the approval of Col. Picton's conduct, 187
Hobbes, his ſtrenuous efforts to eſtabliſh Deiſm, 265
Holland, Lord, a party in publiſhing a late gloomy pamphlet, 141
Hood, Commodore, ſecond report of the Privy Council reſpecting the charges againſt him and Col. Picton, 131
Horticulture, its advanced ſtate towards the perfection of the art, 130
Horſes, Iriſh, curious remark that they underſtand Engliſh, 373
Hoſpitality of the Quakers, 368
Howick, Lord, his political conduct ſcrutinized, 478
Hume, account of him and his works, 266
Huſbands, their profligacy and infidelity no juſtification of a ſimilar breach of duty on the part of their wives, 222
Jacobites and Guillaumites, origin of the conflict between the, 211
James II. hiſtorical review of his reign, 230
Idiom, the Spaniſh, critical remarks on, 449
Idleneſs natural to man, 314
Idolatry, heathen, proved to be a wilful apoſtacy from God, 101
Immorality, ſome of its ſources traced, 32
India, comments on ſome former remittances from, 190
Infidelity, its progreſs traced during the middle ages, 106
———, its rapid progreſs in the eighteenth century, 266

Infidelity, uſe of diſcuſſing the ſubject of, 271
Inquiry, the late delicate, important obſervations on, 293
Inſects, their torture by children apt at laſt to give riſe to a habit of cruelty, 166
Inſtitutions, Popiſh, their encouragement in this country dangerous, 148
Inſubordination in the Auſtrian army, 446
Intercourſe bill, American, animadverſions on the, 276
Intereſt, remarks on the uſe of the word by different authors, 19
———, mercantile, ingenious remarks on the, 252
Johnians, at Cambridge, their general character, 390
Julian, ſketch of the character of that apoſtate, 103
Juries, petty, effects of their frequently ill-judged clemency, 37
King, faithful likeneſs of our, 292
—— of England, his prerogatives, 337
Ladies of high faſhion, the ambition of ſeveral to become pre-eminent in vice, 218: erroneous apology for this vice refuted, 219
Laing, Mr. charged with mendacity, 410; his denial of being the author of a libel on the clan MacGregor, 411; his charges againſt the Anti-Jacobin Review and Britiſh Critic, 411
Language, Spaniſh, its diſtinguiſhing features, 450
Law-books, extracts from ſome Spaniſh, 57—61
Laws, two codes of, ſubſiſting in the Spaniſh Weſt India Colonies, 53—56
—— of Nature, neceſſity of conſidering man before the eſtabliſhment of ſociety, to obtain a knowledge of the, 247
Lecture, modern, obſervations on its effect on the female mind, 211
Leland, Dr. his pathetic deſcription of the Iriſh Proteſtants by the Catholic Parliament, 240
Leyes de la Partida, les, found policy of theſe laws, 449
Libel, opinions of its nature, 423
Liberty of the preſs, its principle ſtated, 423; arguments againſt, 425
Love, affectionate deſcription of true, 174
Louis XVI, his murder deſcribed in language from the Apocalypſe, 10
Luxuries of a nation no proof of its proportioned civilization, 456
Macartney, Lord, his ſentiments relative to Mr. Sullivan, 194
Machiavel, his erroneous opinion reſpecting the long proſperity of the Romans, 171
Macintoſh, Mr. unjuſtly cenſured for his lectures on metaphyſics, 22
M'Queen, Mr. his declaration on the ſubject of the ſeizure of the ſhip Fortitude, 301
Mahometaniſm, its riſe and progreſs conſidered, 104
Malmſbury, curious information relative to its monaſtic inſtitutions, 381
Man conſidered in an uncivilized ſtate, 247
——, his propenſity to ſoar above his ſtation, 281
——, his inability to frame a religion for himſelf, 363
Marriage, a certain myſterious, juſt animadverſion on, 291
Melancthon, his ſentiments on predeſtination, 72
Melville, Lord, his trial now acknowledged to have been a party manœuvre, 477
—— ——, ——, intereſting obſervations relative to, 351
Memory, a good, why equally neceſſary to poets as to liars, 471
Methodiſts, their ſyſtem of increaſing their ſect enquired into, 92; the cauſe of ſerious alarm, 93
———, Calviniſtic, ingenious remarks on the, 325
Mineral, a new, diſcovered, 469
Mineralogy, ſuperiority of M. Haüy's ſyſtem over that of M. Werner, 466
Miniſters, their moſt abject ſervility in reſpect of the United States, 274
Miniſtry, their meaſures ſcrutinized, 84
———, their inconſiſtency in reſpect to the ſyſtem of excluſion, 249; their ſhameful declarations reſpecting the ſtate of the nation, 250
———, their indecent behaviour after the death of Mr. Pitt, 344; their great actions, 346
Moira, Earl, commended for his invariably honourable conduct, 161
——, ——, unjuſtly charged with having executed Haynes without trial, 185
Molyneux, Mr. the firſt champion for Iriſh independence, 244
Monuments, Celtic, in the environs of Huriel and Montlucon, 439
Moore, Mr. judgment of a reſpectable author relative to, 125
Moorland Mary, ſweet and ſimple tale of, 393
Morning at ſea, inimitable deſcription of, 384
Mythology, the heathen, its falſe repreſentation dangerous to the moral conduct of life, 170
———, neceſſity of pointing out to youth its falſehood and abſurdity, 171
Nature, the ſtudy of, aſſerted to be the baſis of religion, 164; manner of purſuing it, 165
Navigation laws, comments on their late ſuſpenſion, 275
Needle, its importance in ancient and modern times, 355
Negociation, the great talent of, lately exemplified, 471
Negroes, affecting ſcene attending a ſale of, 114
Neris, antiquities of the Roman town of, 437

New

New Teſtament, rejection of ſome parts of it by the Unitarians, 322
Noah's precepts regarded as the baſis of every code in the heathen world, 362
Nobleman in the navy, the character of a, delineated, 81
Non-reſidence of the clergy, danger ariſing from the, 89
Notoriety, the paſſion for, with its concomitant qualities conſidered, 217
Officers, danger of denying that their conduct can be juſtified by their inſtructions, 62
Paganiſm, its origin in a wilful departure from truth, 101
Paine, Tom, baneful influence on the minds of the people, 270
Paley, his principles adopted and defended at Cambridge, 421
Papiſts, Iriſh, their dread of a maſſacre a pretence to diſarm all the Proteſtants in the country, 232
Parents, our firſt, their fall conſidered, 100
Paris, the ſeat of the arbitrary Outlaw deſcribed, 386
Parliament, its tranſactions formerly withheld from the public curioſity, 39
——.——, the Catholic, in Ireland, its proceedings, 233
——.——, the Catholic, cruel acts paſſed by it againſt the Proteſtants, 240
Patronage, parliamentary, of peers and commoners, curious and uſeful account of, 149
Paull, Mr. his charges againſt the Marquis of Welleſley ſaid to have been inſtigated by a faction, 157; origin of his introduction to the Prince of Wales, 157
——, Mr. his conſiſtency commended, 159
Peaſant, comforts of his life contraſted with the reſtleſſneſs of faſhion's devotee, 214
Pelagianiſm, account of, given by Collier, 77
Pelagians, application of the term by the Predeſtinarians to the Anti-Predeſtinarians, 76
Penal acts of King William's reign, account of the, 244—246
Penances, and purchaſing pardon, their practice conſidered, 145
People, the middle claſs of, ſtated by Dr. Prieſtley to be the moſt virtuous, happy, and polite, 179
Percy, Lord, his plan for enfranchiſing the children of the ſlaves in our Weſt India Colonies refuted, 313
Perfectibility of mankind, the, repugnant to the declared purpoſe of the Creator, 99
Perfidy, moral, unexampled inſtance of, on the part of Talleyrand, 262
Perjury and lying, what difference between, 304
Petty, Lord H., conciſe and clear explanation on his plan of finance, 253; ſtrictures on ſome of his propoſed taxes, 255
Petty, Lord H., his fears reſpecting too ſudden an extinction of the national debt, 314
——————, his excellence in dancing, 472
Philoſophers, French, why their writings did not produce ſimilar effects in England as in France, 340
Philoſophiſts, French, their active endeavours of eradicating religious and moral principles from the minds of all claſſes of people, 269
Philoſophy, moral, its incapability of inſtructing its followers in the knowledge of God, 363
——————— natural, its inſufficiency to afford inſtruction in the knowledge of God or man, 363
——————— modern, its entrance into the late cabinet, and ſeat even at the foot of the throne itſelf, 421
Picton, Colonel, ſevere effects of the proſecution againſt him, 182; his character, 183
Picture-gallery, deſcription of a political, 339-354
Pitt, Mr. the hiſtory of his adminiſtration involving almoſt the hiſtory of the globe, 1; his character, &c. 2, and ſeq.
——, his own ſtatement of his reſignation from office, 41
————, opinion reſpecting the league formed by, 133; elogy on it, 133
————, gloom which his death ſpread throughout the country except over the violent partiſans of Mr. Fox, 251; his plan of finance the moſt ſolid, 260
————, brief recapitulation of his whole adminiſtration, 260
————, his conſideration of the ſhipping intereſt, 277
————, ſketch of the character of that immortal ſtateſman, 343
Pleaſure, beautiful lines on, 388
Plenderleath, Mr. particulars relative to, 409
Polemics, improper to form a part of female education, 226
Poor of the metropolis, overcharged picture of the, 161
Portrait of a late ſecretary of ſtate, 341
Predeſtination, not the doctrine of the Church of England, 87
————————, inquiry into the doctrine taught by the ſchool-divines concerning, 68
Preſence of mind in a Quaker, 376
Preſs, the, abſolute controul of Buonaparte over it on the Continent, 138
Prieſts, French Romiſh, civil privileges and indulgences granted to them by our legiſlature, 147
Prieſt, difference that ought to ſubſiſt between his life and that of a man of the world, 179

Prince of Wales, origin of his connection with Mr. Paull, 156
———, his duty to take a leading part in the late delicate enquiry, 293
Princeſs of Wales, cruelty of her ſituation, 290
Privy Council, their ſecond report on the charges brought againſt Colonel Picton and Commodore Hood, 181
———, malignant libel on ſeveral of the members of the, 183
Prophecies of the New Teſtament, the, reſpecting perilous times probably concern the preſent age, 177
———, Jewiſh, judicious remarks on their application, 322
Profligacy of the preſent age, the, compared with other times, its ſource, &c. 30
———, modern, melancholy picture of, 210
Proſecution Pictonian, farther particulars relative to the, 417
———, ſecond report of the Privy Council on the charges preferred againſt him and Commodore Hood, 181
Proſtitutes in high life more reprehenſible than the poor unfortunate night-wanderer, 221
Proteſtants in Ireland, compelled to take up arms in their own defence, 234; their manly conduct the ſalvation of Ireland, 235
———, thoſe who declared for King William deemed rebels to their lawful King, 235; ingenious obſervations on this point, 235; their emigration from their native country, 242
Pruſſia, the King of, his conduct reprobated, 142
———, her fate predicted four years ago, 446
Public houſes, their great increaſe conducive to immorality, 33
Quakeriſm, portraiture of, 367; character of its members, 368
Quakers, their hoſpitality, 368; their privations accounted for and defended, 369; elogy on the females, 370; their internal conſtitution, dreſs, language, decorum, &c. 370
Rank, hereditary, obſervations on its importance, 226
Reaſon, how beſt applicable in eſtimating the evidences of revealed religion, 99
Reaſoning, moral, uſeful remarks on, 391
Rebellion of 1641, the horrid, juſtified by the Act of Repeal, 233
Refinement, modern, curious inſtance of diſplayed by a country lady, 215
Reformation, the, aſcribed by many Papiſts to the ſcandalous abuſes of power in the Romiſh church, 111; its principles juſtified, 112
Reformation, gratitude due to the fathers of the, 147
———, Lutheran, their ſentiments on predeſtination, 72
———, the firſt, account of their difficulties, principles, and conduct, 109-111
Religion, various cauſes of its preſent contempt pointed out, 31
———, ſpiritual, neceſſity of cultivating it now with more zeal than ever, 144
———, its relaxation a characteriſtic of the preſent day, 176
———, natural, attempt to erect a ſyſtem of on the ruins of Chriſtianity, 264
———, the chriſtian, obſervations on the utter inapplicability of arguments a priori to, 359
Remittances, clandeſtine from India, the aſtoniſhing amount of, 190
Repreſentations theatrical, animadverſions on the modern, 286
Revelation, the original ſource of all knowledge of a Supreme Being and a future ſtate, 361
Reviewers, the Edinburgh, ſprightly retort upon, 126
———, Edinburgh, the promulgators of opinions flattering to the levelling ſpirit, 180
Revolution of 1688, its beneficial influence on Ireland, 244
Rewards, not always improper to bribe children with to perform their duty, 169
Right, natural, remarks on, reſpecting the maintenance of children by their parents, 248
Rights of women, judicious remarks on the, 212
"—— of Women, the," correct eſtimate of that impudent publication, 216
Romans the ancient, refutation of the opinion that their long proſperity was owing to their fear of God, 171
Roſen, Mareſchal, horrible cruelty of, 295
Sacrament, duty of every chriſtian to receive the, 322
Salaries of the inferior Clergy, the low, one of the cauſes which produce ſcandal to the Church, 427
Scepticiſm, its ſource and progreſs to infidelity, 13
Schiſm in the Church, remarks on the great, 390
Schiſmatics, reflections on the numerous, 177
——— in and out of the Church of England, their increaſe ſincerely conſidered, 417
Seats in a certain aſſembly, immenſe ſums offered for three, 474
Secretary at War, conduct of a late, 348
Sectaries, their uncommon increaſe of late, 309

Sectaries, all, plead ſcripture as the ground of their opinions, 329
Seduction, ingenious remarks on the proper application of the term, 229
Self-love, inquiry into its admittance into the human heart, 20
Seminary, Popiſh, eſtabliſhment of one in Sommer's Town, 312; its object in educating Proteſtant children free of expence, 312
Sheridan, Mr. his inconſiſtency in declining to ſtand for Weſtminſter, and afterwards offering himſelf as a candidate, 154; his loyalty conſidered, 155
———, animadverſions on his former tavern ſpeeches, 160
———, not a fit counſellor to the Heir Apparent, 293
———, outline of his character, 348
Ship-Owners, Britiſh, their grievances in conſequence of the ſuſpenſion of the navigation laws, 275
Sinking Fund, ingenious obſervations reſpecting its regulation, 259
Slaves, favourable accounts of their treatment in general in the Weſt Indies, 26
——, propoſition for emancipating them refuted, 314; conſequences of emancipation, 314
Slave ſhip, its interior and cargo deſcribed, 25
—— trade, general remarks on the, 296
Society, the middle claſſes of, diſſolution of the virtuous diſtinction of, its cauſes inveſtigated, 213
———, the lower claſſes of, their change in the mode of living conſidered, 215; lamentable profligacy and depravity of workmen and artiſans, 215
Songs, remarks on their introduction in dramatic pieces, 175
Spaniards, their high cultivation in the 14th, 15th, and 16th centuries, 448
Spencer, Lord, ſcandalous inſinuation againſt, 186
Spinoſa, his denial of the exiſtence of God, ſuch as the Scriptures deſcribe him, 265
Stage, judicious remarks on the, 212
——, very pertinent remarks on the, 286
State of the country at the death of Mr. Pitt, 252
Suicide, obſervations on its too great prevalence, 331
Sullivan, Hon. Mr. comment upon the nature of his attack on Col. Picton, 187; origin of his concern in the French ſhip Elizabeth, 189; his connection with Meſſrs. Admyraulds not merely the reſult of accident, 190; ſequel of his conduct, &c. 191
———, Hon. J. animadverſion on his tranſactions with the French ſhips Elizabeth and Fortitude, 299
Sunday ſchools, ſentiments on the eſtabliſhment of thoſe inſtitutions, 36
Swearing in theatrical entertainments degrading, 212
Talents, the, their ignorance expoſed, 342
——— of the country, all the, arrogance of the Miniſtry in aſſuming the title of, 250
Temple, Lord, his talents by whom cultivated, 251
———, Lord, ſketch of his political character, 475
Theatre, influence of its repreſentations on the morals in general, 35; the ſcenes in the lobbies juſtly reprobated, 36
Theatres, neceſſary regulations to be obſerved in treating authors tending their manuſcripts, 128
———, judicious obſervations relative to the preſent ſtate of the, 127
Theology, cabaliſtical, its origin and nature deſcribed, 107
Thugut, Baron, political character of, 443
Tierney, Mr. charged as being an apoſtate from his original principles, 149
Toleration-act, circumſtances under which it was paſſed, 91
Tongue, Caſtilian, its purity ſtill preſerved, 450
Topaz, chemical analyſis of the, 467
Torture proved to be warranted in Trinidad by the laws of Spain, 61
Trafalgar, conſequences of the victory of, 251
Tranſaction, intereſting remarks on a certain late important, 160
Trifler, character of an academic, 389
Trinity in Unity, the, to be worſhipped, 180
Troy, ſuppoſititious accounts of the ſiege of, 455
Truth, moral, pleaſant lines on, 388
Tyrconnel, Earl of, his appointment to the government of Ireland, 231
———, Earl of, particulars relative to, 241
Vaccination aſſerted to be no ſecurity againſt the ſmall pox, 399; inſufficiency of a ſingle inſtance to overthrow the ſyſtem, 399
———, oppoſition to, 400; reaſonable grounds for ſupporting its efficacy in general, 401; the practice compared with inoculation for the ſmall-pox, advantages over the latter, 401
Vanity, the fruit of ſcepticiſm and infidelity, 360
Vice, its introduction into the ſeveral claſſes of ſociety, eſpecially the middle, 220; its nature unaltered by the rank of the perſon who practiſes it, 220
—— of ladies of rank, not conſidered by them as degrading of their rank, 223; effect of this conduct on the mind of a virtuous young lady, 224
Vincent, St. remarks on his mildneſs, 478

Voracity, female, diſguſting inſtance of, 115
War, the mode of waging it before and ſince the French revolution conſidered, 132
——, manner of carrying it on by the Gauls, Germans, and Scots, 435
——, neceſſity of its continuance, 140
Warner, Dr. his affecting account of the perſecution of the Proteſtants in Ireland, 289
Wealth, its vaſt influx deſtructive of the virtuous diſtinction of the middle claſs of ſociety, 213
——, its immoderate influx the primary cauſe of the downfall of many nations, 215
Welleſley, the Marquis, reaſons aſſigned for accuſing him, 157; their refutation, 158
Werner, Mr. his ſyſtem reprehended, 463; errors, 465
Wheeler, Rev. Mr. inveſtigation of his conduct by Catholic clergy, 199
Whitbread, Mr. characteriſtic ſketch of, 349
Windham, Mr. his change of language at different periods noticed, 43
Women, their duties and character of importance to ſociety, 209
——, young, alarming danger to which thoſe devoted to a faſhionable life are expoſed, 210; have moſt to fear from the ſeniors of their own ſex, 210
——, their preſence a check on the impious propenſity of ſwearing, 212
——, their employments and ſtudies a ſubject of great importance, 335
Worſhip, public, extremes obſerved by the Diſſenters and the Romiſh church in, 144
Yellow fever, its dreadful attack, 116
Zaporavians, deſcription of them, their manners, &c.
Zaporogtzi, ſee *Zaporavians.*

TABLE OF THE TITLES, AUTHORS' NAMES, &c. OF THE PUBLICATIONS REVIEWED IN THIS VOLUME, INCLUDING THE ORIGINAL CRITICISM.

Abridgment of Goldſmith's Natural Hiſtory, 396
Addreſs to the Public, 96
—— to Sheridan on the Weſtminſter Election, 154
—— to the Faculty on the Hydrophobia, 401
Advantages of Ruſſia over France, 162
All the Talents, a Satirical Poem, 339
Anatomical Examinations, 172
An Examination of Evidence on the Cowpox, 399
Baldwin's Pantheon, 170
Birch's Objections to Vaccination, 400
Biſhop of Durham's Charge, 143
—— Glouceſter on the Trinity and Monthly Review, 180
Blair's Vaccine Conteſt, 401
Boyd's Penance of Hugo, 7
Brewer's Hours of Leiſure, 281
Britton's Architectural Antiquities, 381
Buonaparte, 385
Bygland's Letters on Natural Hiſtory, 164
Chamberlaine's Treatiſe on Cowhage, 172
Clapham's Sermon on the Lord's Supper, 402
Clark's Portraiture of Quakeriſm, 367
Complete Grazier, 393
Correſpondence, 96
Critical Accuracy of the Monthly Reviewers, 181
Cumberland's Memoirs, 122
Daubeny's Viſitation Sermon, 176
Davis's Life of Chatterton, 394
Downman's Poems to Theſpia, 173
Drummond's Battle of Trafalgar, 334
Duncan's Invocation to Truth, 386
Elements of Uſeful Knowledge in Geography, &c. 297
Eſſay on the Principles of Human Action, 17
Gambier's Introduction to the Study of Moral Evidence, 391
Halloran's Sermon on the Death of Lord Nelſon, 402
Hints to Maſters and Apprentices, 86
—— for the Security of the Eſtabliſhed Church, 89
—— to Freſhmen in the Univerſity of Cambridge, 389
Hiſtory of Mary Weſtley, 169
Hunter's Remarks for not making Peace with Buonaparte, 131
Jackſon's Dialogues on the Doctrines and Duties of Chriſtianity, 13
John's Etymological Exerciſes, 168
Lamb's Tales from Shakſpeare, 298
Laurence's Bampton Lectures, 69
Literary Intelligence, 96
Macdonald's Gardening Dictionary, 180
Murray's Introduction au Lecteur Francois, 396
My Pocket Book, 375
Nares's Anſwer to Stone's Sermon, 321
Narrative of the much lamented Death of Col. Villey, of Bath, 87
Obſervations addreſſed to the Public, in particular to the Grand Juries of theſe Dominions, 29
Oueſſeau's Manual of Youth, 167

Philoſophical

Philoſophical Eſſay, a, on the Game of Billiards, 89
Pictonian Proſecution, the, concluded, 47
Pinckard's Notes on the Weſt Indies, 22, 113
Plain Letter to his Royal Highneſs the Prince of Wales, 290, 295
Plumptre's Collection of Moral Songs, 117
Prieſtley's Life and the Edinburgh Review, 179
Public Characters, 80
Rannie's Muſical Dramas, 175
Reports and Papers on Navigation and Trade, 373
Rivingtons' Annual Regiſter, 39
Rowe's Vindication of Blackſtone, 247
Sedger's Introduction to Merchants' Accounts, 397
Short Remarks upon recent Political Occurrences, 249
Simonidea, 354
Singular and intereſting Trial, the, of H. Stanton, Eſq. of the 8th (or King's) Regiment, 87
Sterndale's Panorama of Youth, 397
Strictures on Plowden, 230
Talents Improved, 394
Thomſon's Arithmetic made Eaſy, 396
Tomline's Speech on the Character of the Right Hon. W. Pitt, 1
Van Mildert's Boylean Lectures, 97, 263, 359
Waddington's three Letters to Tierney, 149
Weſt's, Mrs. Letters to a Young Lady, 209, 324
Whiting's Select Exerciſes, containing a great Variety of Queſtions in the different Parts of Science, 298.

TITLES OF THE ESSAYS, LETTERS, POETRY, &c. IN THE MISCELLANEOUS PART OF THIS VOLUME.

☞ For remarkable Paſſages, ſee the General Index.

Call on Mr. Fullarton, 182
Correſpondence, 208, 432
Death, the, of Buonaparte, a Dream, 205
De Courcy's Letter to the Archbiſhop of Canterbury, 204, 426
Defence of Mr. Sullivan, 299
Dr. Gleig and Mr. Laing, 405
Epiſtle to a Father-in-Law, 431
Extent of the Toleration Act conſidered, 417
Inpromptu on a late melancholy Event, 430
Letters to the Right Honourable John Sullivan, 187, 299
Occaſional Addreſs on the Repreſentation of King Henry the Fifth, 320
On Earl Percy's Propoſal for Emancipating Slaves in Embryo, 313
On the Liberty of the Preſs, 422
Pictonian Proſecution, 181, 416
Picton Veil, the, 183
Præcurſor, in Vindication of Mr. Sullivan, 488, 495
Progreſs of Modern Philoſophy, 421
Remarks on Shakſpeare, 203
—— —— on a Roman Catholic School in Sommer's Town, 311
Rev. Mr. Wheeler's Vindication of himſelf, 196
Schiſm and Schiſmatics, 309
Sonnet on Winter, 430
—— —— Hope, 430
The Two Stateſmen, 208
The Uti Poſſidetis and Status Quo, 316
The Popiſh Verſion of the Ten Commandments, 429.

THE END OF VOLUME XXVI.

Knight and Compton, Printers,
Cloth Fair.